# THE ADMIRABLE HISTORIE OF THE POSSESSION AND CONVERSION of a Penitent woman.

SEDVCED BY A MAGICIAN THAT MADE her to become a Witch, and the Princes of Sorcerers in the *Country of* Prouince *who was brought to S.* Baume *to be exorcised*, in the yeere 1610. in the moneth of November, by the authority of the Reuerend father, and Prier, *Sebastian Michaelis*, Priour of the Couent Royall of S. *Magdalene* at Saint *Maximin*, and also of the said place of Saint *Baume*.

WHO APPOINTED THE REVEREND FATHER, Frier *Francis Dumptius*, Doctor of Diuinity, in the Vniuersity of Louaine, by birth a Fleming, and residing in the said Couent of Saint Maximin, *vnder the regular discipline and reformation of the order* of preaching Friers, for the Exorcismes and recollection of the Acts. All faithfully set downe, and fully verified.

WHEREVNTO IS ANNEXED A PNEVMOLOGY, OR DISCOURSE of Spirits made by the said Father *Michaelis*, and by him reuiewed, corrected, and enlarged: Together with an explanatory Apology of the many difficulties touching this *Historie and the Annotations*.

*Erubescant impij, & deducantur in infernum, muta fiant labia dolosa.* Psalm. 30.

Translated into English by W. B.

AT LONDON,
Imprinted for *William Aspley*. 1613.

## To the Reader.

IN this booke, gentle Reader, thou maiſt ſee to what poore eſtate, and little leſſe then extremitie, the doctrine of Poperie in this preſent age is come. When like a rotten houſe it is growne ſo ruinous, not only in our eſtimation, but in the iudgement of the chiefe Profeſſors and maintainers of the ſame, that they are driuen to ſupport the whole building and frame thereof, with the teſtimonie of Sathan the father of lies. Which auncient and ſubtile enemie of our ſoule, when he could no longer preuaile to keepe the world in blindneſſe and ignorance, but that the bright beames of the Goſpell, by the mercy of God extended to this age, did breake forth, he formerly beſtirred himſelfe, and for the obſcuring of the appearing light, raiſed vp *Ignatius Loyola* with his Ieſuiticall brood, like a *Simon Magus*, or ſome *Elymas* the Sorcerer, to withſtand the truth. And hence it is, that ſince the Councell of Trent, the Ieſuites haue laboured with their diſtinctions and equiuocations, to ſet againe on foote the groſſeneſſe

of Poperie, and to offer to maintaine that before the world, whereof the Papists which wrote soone after *Luthers* time, began to be ashamed.

But when the mists which they cast before the eyes of men, began to be dispersed, not onely by the writings of diuers in the reformed Churches, but euen by the bookes of some other, in many things addicted vnto the Church of *Rome*, especially in *France*: and so by a consequent the power of their supreme Father the Pope was in danger to decay, then started vp another sect of men, as *Caterius* the Canonist, *Franciscus* and *Thomas Bozius*, with other such like, who with purpose to ouer-awe the world, by their bookes did inuest the Bishop of Rome, with a direct power ouer Kings and Princes, in temporall affaires. And so by entituling of him vnto that authority, they make Emperours and Kings in effect no better then his vassals, that at his pleasure he may set them vp and pull them down, crown them and vncrowne them, and giue leaue vnto their subiects, one while to obey them, and another while to renounce their fidelity and allegiance towards them.

It is true that forraine States, such as haue not yet shaken off the yoake of the Papacy in other things, grew very sensible hereof, as by some Edicts and Censures passed vpon bookes of that quality, doth euidently appeare to euery man of vnderstanding. But it is the pen of our most gracious Soueraigne, that with his learned writings hath broke the backe of this opinion, and hath

hath let the world to ſee, that it is a proud aſpiring in that man of ſinne, to take on him that authority, and an inſolent claime that hee maketh, to bee directly or indirectly the temporall Lord of all the world. And what effect this declaration hath taken in the hearts of ſober men, may eaſily hereby appeare, that ſo many of the Popes flatterers, finding all not well on their ſide, haue troubled and puzled themſelues, to make vp that breach if it might bee, and againſt a little booke of ſo mightie a King, haue publiſhed out of diuers Countries, ſo many whole volumes. Whereby they doe as much as ingenuouſly confeſſe, that they know not how to anſwere that little Treatiſe, but becauſe they diſtruſt themſelues, the one thinketh to amend the other, and the latter to adde vnto the former, that if they be not able by waight of Diuinitie and reaſon to ouer beare the Author, which it were fondneſſe to imagine, yet by multitude and numbers yeelding forth a clamour, they may make the ignorant beleeue, that they had ſomewhat to ſay againſt him.

This truth then, will they nill they, preuailing amongſt themſelues, they are at laſt enforced for the vpholding of their decaying kingdome, to rake into the bottome of hell it ſelfe, and to produce the diuels on the ſtage, yea euen wrangling and wreſtling one againſt another, to auerre and maintaine the doctrine of Popery to be the faith of God. Which is moſt liuely declared in this inſuing treatiſe, where the Inuocation of

Saints, the ſuperſtitious vſe of Images, the propitiatory ſacrifice of the Maſſe, the adoration of the Hoſt, tranſubſtantiation in the Euchariſt with Chriſts very fleſh and bones, the immaculate conception of the Virgin *Mary* without ſin, and a great deale more of ſuch trumpery, are with earneſt aſſeueration of the Deuill himſelfe, defended and maintained. And as the Huguenots who will not beleeue theſe things are trowneed for Heretikes, and ſo declared by the vncleane ſpirit; ſo the religious Orders (as they terme them) of the Monkes and Friers in the Romane Church, are highly extolled, and eſpecially that of Saint *Dominicke*, becauſe forſooth the Exorciſt was a Dominican Friar, who had beene much to blame, if he would not haue ſpoke the beſt of his Founder Saint *Dominicke*. For which peraduenture before it belong, hee may receiue ſome laſhes from the Franciſcans or other Sects, who thinke their penny as good ſilver, as the Dominicans thinke theirs to be, and will not haue their Founders in the opinion of the vulgar (for the wiſer ſort laugh at both) to be ouerſtripped by the other.

But to how low an ebbe is Popery now growne, when the profeſſors of it are put to ſuch baſe ſhifts, that they haue not ſo much as the garlicke and oynions of Ægypt to ſet before their people, but muſt preſent vnto them ſuch huskes and ſhels for bread, and ſuch garbage for meate, as that men of common ſenſe muſt needs bee aſhamed both of it and them? And what do they thinke

thinke of all the reſt of the world, when they propoſe ſuch traſh vnto them, as if they eſteemed them but as mad-men and fooles, fit to ſwallow ſuch their gudgeons? Which I may the more iuſtly complaine vpon, when ſuch a booke as this is, muſt be printed & reprinted in the chiefe City of a glorious kingdome, and haue the approbation of ſome Doctors, as if it were not enough for the ignorant and ſimple to bee beguiled by theſe deluſions, but men of better place, who ought to haue more wit, muſt profeſſe thẽſelues couſoned and circumuented by theſe impoſtures.

To teſtifie therefore how much wee in this kingdome, are bound to almighty God, for opening our eies in this light of the Goſpell, that wee may both diſcerne and deride theſe fopperies, it hath beene thought fit, that this Treatiſe ſhould be turned into the Engliſh tongue, that our people may ſee with what draffe their neighbours are fedde, and ſo be more thankefull vnto their Sauiour, for yeelding them the Manna of his holy word, and conſequently ſtudy to bring forth fruit worthy of the ſame. And by the way they may learne that the Popiſh Prieſts, in all Countries where men will beleeue them, are vniforme & like vnto themſelues, ſince that which was done couertly in England, in the daies of Queene *Elizabeth*, by the Deuils of *Denham* in *Sara Williams* and her fellowes, is now publikely taken vp elſewhere by men of no ſmall ranke. That what was hiſſed out heere with ſuch horrible

rible ſhame and confuſion vpon their faces, who were the practiſers therein, that ſince that time no Papiſt hath been ſo impudent as to put penne to paper, for the excuſing or anſwering thereof; ſhould now bee fallen vpon in the kingdome next adioyning, and bee receiued in the City, and runne currant in the country, as if it were ſome oracle from heauen, when it is but the iugling and crafty conueyance of a few maſſe-mongring Prieſts, and ſome of their women-diſciples, who with a great deale of paines are wonne to their inſtructors lure, and taught what they ſhould ſay, and how they ſhould beare themſelues, for the effecting of the purpoſes of their deceiuing Schoolemaſters.

God open the eyes of thoſe that bee yet blinded, call home thoſe that go aſtray, raiſe vp them that be fallen, and ſtrengthen ſuch as ſtand, that the power of Antichriſt may be abated, and his owne kingdome enlarged, through Ieſus Chriſt our Lord.

# TO THE QVEENE REGENT.

MADAME,

The Hiſtory comprized within this Booke, doth for ſundry reaſons appertaine vnto you. Firſt, becauſe thoſe things which in themſelues are great, rare, or admirable, doe properly belong to great perſonages, and your Maieſty is the greateſt Queene and Princeſſe of our age. Secondly, for that your name ſeated in the higheſt place of the entry of this Hiſtory, may occaſion Princes, Lords, and Gentlemen, to take the paines to reade ouer the ſame, which will aduantage and profit them as much, as any booke that hath been publiſhed theſe many yeeres. The third reaſon (which is grounded vpon the two former) is, that our little King your ſonne will proue another Ioſias, who was crowned and made King of Iſrael at eight yeeres of age, yet neuertheleſſe became the moſt pious King that euer was in Iſrael: who did parallel Dauid himſelfe in ſanctity, cruſhed all manner of Idolatry that for ſo long ſpace was hatched amongſt the people, breake downe their Idols, and put to death all Magicians and worſhippers of Baal. Neither doe I ſlenderly coniecture this, becauſe that ſince his raigne euen at the very firſt entrance vnto his Crowne, there hath been

made an admirable discovery of Magicians and of the kingdome of Satan, by the extraordinary providence of God. Henry the Great his deceased father and our so much-desired King, gaue the first light and life thereof vnto him, who would rather die then giue credence vnto Magicians: cleane opposite to Saul, who did affect rather to make his addresse to such men, then to hazard himselfe any way to danger. To which may bee added that our present King gaue the first grace and pardon vnto her, who by seducements became the Princesse of Magicians: God hauing through his mercy touched her heart, and converted her vnto him, as he will doe all those, that of their owne accord doe make acknowledgement of their impieties: which is the most proper remedy to bring the said kingdome of Satan to vtter confusion, and to attract and winne in his adherents and complices to the true knowledge of God; Neither can hee better assure his state and kingdome then by this meanes. King Saul was dis-inuested thereof, because he went to a Witch. And God was stirred vp to wrath against King Manasses, in that hee countenanced Magicians and Sorcerers. Vpon the like occasion was the great City of Babylon ruined, as it is written by the Prophets, Esaias and Ezechiel. Contrariwise the good Iosias, although God was much prouoked, and as it were challenged by their former offences, yet raigned religiously and peaceably one and thirty yeeres in Ierusalem. The fourth and last reason is, because that in this History, our late King Henry the great is mentioned not without great Attributes of honour and praise; God hauing accepted of his piety and good desires as a sacri-

1. King. 23. 4. King. 21. & 23.

Esa. 47. Ezek. 28.

The Acts of the 23. of December. pag. 219.

fice,

*fice, and his death as a kind of Martyrdome. To conclude, I am not ignorant, that some will heere alleage, that it is not expedient to beleeue all that is written in this Hiſtory, and that it was not ſo fitly managed, to put this booke in print, by reaſon of the inconueniences which may ariſe thereupon. But to theſe two points I will anſwere in the following Epiſtle, which I make to the Reader; fearing* (Madame) *leaſt I proue burthenſome to your Maieſty, who am, and alwaies will remaine*

Your moſt humble and obedient
ſubiect and ſeruant,
F. SEBASTIAN MICHAELIS,
Prior of your Couent Royall of
S. Magdalene at S. Maximin.

*From Paris the* 2. *of October.* 1612.

# TO THE READER.

FRiendly Reader, When first I made mention to put this Historie in Print, I found two sorts of men, that were of a contrary opinion. The first had the faire cloak and couerture of Scripture, saying that wee must not beleeue nor giue credence to the Diuell, vpon which (say they) all this Historie is founded. The second as more eagle-sighted then the former, alleage, that it is vnfitting to put it forth, to auoid thereby the scandall of many (especially of those that are strayed from the Catholicke faith) which they will take at the publishing of this booke, when they shall vnderstand that these things were done by a Priest. To these two points I answere, that as touching the former, Iesus Christ himselfe doth giue vs the resolution thereof, when speaking of the Diuell he saith, that of a certainty there was no truth in him from the beginning of his fall; but hee giueth a restriction and limitation to his Axiome, adding immediately these words, *Cum ex propriis loquitur, mendax est*, that is to say, when he speaketh from himselfe, and of his owne accord, it is most certaine, he is alwaies a liar, euer endeauouring to worke mans preiudice and destruction; but the case is altered, when being inforced and adiured in the efficacy of the name of God, hee speaketh and answereth to exorcismes. This wee see verified in the Gospell, when Iesus Christ would vse his authority ouer the Diuels; as when they cried with a loud voice worshipping him, What haue wee to doe with thee Iesus the Sonne of the high God.

Iohn 8.

Marc. 5.

*Nemo poterat eum domare, catenas disrumpe-*

God? I charge thee by the ſame God (ſaid one of them) that thou doe not torment me; and earneſtly beſought him not to caſt him out of that region, nor into the bottomleſſe pit of hell, but to ſuffer them all to enter into the heard of ſwine. And Ieſus Chriſt demanding the Diuell that ſpake and was the chiefe of them what his name was; he anſwered, my name is *Legion*, for wee are many. In which we may obſerue two remarkeable points; firſt that Chriſt Ieſus being adiured by the name of God, although it was done by a Diuell, yet from the reſpect and reuerence which hee did beare to God his father, condeſcended vnto the requeſt of this Diuell and all his companions: as in the like occaſion, being ſemblably charged by *Caiphas* to declare whether hee were the Sonne of God or no, hee then anſwered more cleerely and amply then at any time before, although hee well knew, that *Caiphas* was vncapable of that myſterie, and would not make his aduantage of the ſame? What ought we then to cõceiue of Diuels, being adiured in the power of the name of God? ſhall they not deliuer the truth, when by the vertue of the ſame name, they are compelled to relinquiſh and abandon the bodies of thoſe, whom formerly they did poſſeſſe? The ſecond point to be noted is, that vpon the interrogatories of Ieſus Chriſt, they haue ſpoken and anſwered truely, and conſequently they doe ſomtimes tell truth, not of their owne accord or motion, but vpon conſtraint and that of him who is powerfull to conſtraine them, to wit, Chriſt Ieſus, and his Lieue-tenants that are endowed with this power: to whom hee ſaith; I haue giuen you power to tread on Serpents and Scorpions, and ouer all the power of the enemy: And in another place he ſaith to the ſucceſſors of the Apoſtles, that they ſhall caſt out Diuels in his name. If then the anſweres of Diuels are inſerted in the Goſpell, why may not the like anſweres be now written and publiſhed to the world? The old Teſtament doth not ſtick to ſay, that the euill

*bat, & tempeſtas diminuebat & videns Ieſum à longè cucurrit & procidens. Matth. 8. Adorauit eum & clamans voce magna dixit. Quid mihi & tibi Ieſu fili Dei altiſſimi?*

Vid. Acta. 16. Decemb. pag. Marc. 5. Luc. 8. Matth. 8.

*Dedi vobis poteſtatem calcandi ſupra ſerpentes, &c. Luc. 10. Et in nomine meo demonia ejicient. Marc. 16.*

1.Sam.19. Spirit of God hauing poſſeſſed *Saul*, beſides tormenting him, did propheſie alſo, that is to ſay, hee ſpake after the manner of Prophets, of things abſent and hidden from the vnderſtanding of men. Saint *Chryſoſtome* in the 13. Homily vpon Saint *Matthew*, giueth vs his reſolution of this pointe, inueighing againſt Atheiſts who deny the paines of hell. They are taught by the Deuils (ſaith he) who being full of pride will not confeſſe that they indure any torments, and being repleniſhed with malice, would diſſwade vs from beleeuing it: yet are they oftentimes compelled (beſides the confeſſions made by them in the Goſpell) to ſay and confeſſe publickly the great torments which they ſuffer; and are conſtrained thereunto by the omnipotency of God, and the exceſſiueneſſe of the torments wherewith they are puniſhed: as a malefactor that is queſtioned extraordinarily, doth by the force of the tortures that are preſented vnto him, confeſſe the truth. If then the Atheiſts will not beleeue the Scriptures, God maketh the Deuils themſelues to confeſſe it, and thoſe (ſaith hee) that will not then beleeue are worſe then Deuils.

For anſwere vnto the ſecond, wee will make remonſtrance vnto them, that by their reckoning the Scripture ſhould not haue laid before vs the Hiſtory of the yong Preiſts that were the ſonnes of *Hely*: who did 1.Reg.2. ſnatch the fleſh from the pots that belonged to the ſacrifice, and did deflower the deuout women, that came into the Temple to watch there at night. Neither ſhould the narration of the ſinnes of *Dauid* who was a Prophet and father of the future Meſſias be ſet downe; much leſſe ſhould the Euangeliſts mention the treaſon of *Iudas*: which are ſo farre from miniſtring occaſion of ſcandall vnto the people, that on the contrary, many wholeſome doctrines tending much to edification may be drawne from thence. This is declared by Saint *Paul*, 2.2d Timoth. 2. when hauing ſpoken of *Hymeneus* and *Philetus* that did ſcandalize the Church, hee addeth, *The foundation of God*

*God remaineth sure, and hath his seale on those that are his.* Notwithstanding (saith he) is it not true, that in the house of a great Lord, there bee vessels of gold and vessels of siluer, vessels of wood and vessels of earth, destinated vnto diuers vses? If therefore any man purge himselfe frō the ordures which are in the contemptible vessels, the same shall be a vessel of honour in the house of God. True it is that the vessels of greatest contempt and dishonour, are the wicked Preists: as for example *Iudas* in the Colledge of Christ Iesus, and *Diatrus Nicolaus* in the society of the Apostles; and the reasons thereof are apparent. First because of their great ingratitude, which maketh the grace of God to depart farre from them, and consequently they are the more blinded by the working of the Deuill, *Ingrati, scelesti*; saith S. *Paul*. Another reason is, because they are more ignominious to Christ Iesus, as appeareth by Magicians. The third reason is, for that the corruption of those things that are excellent, is worse then the corruption of things lesse excellent, as the putrification of the blood is more pernicious then of any of the other humours. And this would *Ieremy* haue said in the vision of the two baskets of figges: the one being full of figges not onely good, but excellently good, and the other full of figges not onely naught, but extreamely naught, *in porta templi*. And this is amply declared by Saint *Augustine*, in an Epistle which he wrote vpon a suggestion against a Preist of his, who was accused of some foule crime. In the house of *Adam* (saith hee) there was *Abel* and *Cain*, in the Arke of *Noah* liuing creatures both cleane and vncleane, and in his house one *Cham* with *Sem* and *Iaphet*. In the house of *Abraham*, *Ismael* with *Isaac*: in the house of *Isaac*, *Esau* with *Iacob*; in the house of *Iacob*, incestuous *Rubin* with chaste *Ioseph*: in the house of *Dauid*, *Absolon* with *Salomon*: And how be it God himselfe had twice talked with *Salomon*, and had bestowed on him so many indowments of his grace in the

Rom 1.

Epist. 117.

A thorne in a garden cannot blemish the roses or the garden; but that a man may still say. Behold a faire garden.

the houſe of his father ; yea although himſelfe was a Prophet and the author of ſome of the ſacred and Canonicall writtes, yet did not the Deuill ceaſe to gaine vpon him, and to cauſe him to preſent vnto him the ſacrifices that were appointed for God. Finally Saint *Auguſtine* bringeth in the example of *Iudas*, and concludes, I haue by long experiences learned, that as there are not on the earth better Chriſtians then good Preiſts, ſo on the contrary I neuer knew a Chriſtian ſo euill as a wicked Preiſt. To the ſame purpoſe ſpeaketh Saint *Ierome*, no man did euer diſeſteeme the Colledge of the Apoſtles, becauſe *Iudas* plaid the villaine among them : no man euer miſconceiued of the Quires of Angels, by reaſon of *Lucifer* and his confederates : but rather by their vnhappy end we ſhould learne to do well, and be ſtrengthned the more in the Chriſtian faith, when it commeth into our conſideration, that the Deuill paineth not himſelfe to draw a Miniſter to make his ſupper in a Synagogue, nor a Rabbin of the Iewes, nor a Muſulman of the Turkes ; for from hence can redound no ignominy vnto Chriſt Ieſus, neither can he by this gaine in any thing in his pretenſions, as he would by the aſſiſtance of a wicked Preiſt that doth conſecrate the body of Chriſt Ieſus. Neither doth God ſuffer ſuch execrable villanies to paſſe without great and maruellous wonders (as ſhall be ſeene in this Hiſtory) but diſcouereth all by the extraordinary meanes, of his vnbounded power, and doth inforce the Deuils themſelues to make diſcouery and proclaime the ſame, to their vtter ruine and confuſion. And from hence he miniſtreth matter and occaſion vnto Hereticks to make acknowledgement of their Hereſies: vnto Magicians to abiure and abandon their abominations ; vnto Catholicks to implant and eſtabliſh themſelues with better aſſurance in their faith. I haue made ſome Annotations in the margent vpon the pointes of greateſt difficulty, becauſe I would giue contentment vnto euery one. I muſt intreate the courteous reader of this

Hiero. contra vigil.

this Hiſtory to excuſe mee, if in the ſecond part heereof I haue bin conſtrained to make mention oftentimes of my ſelfe, and thoſe that were with me; there was a neceſſity for the doing of it, for the more ample verification of the Hiſtory. Moreouer the courteous reader ſhall do wel to take heed, that in this Hiſtory he do not therefore giue credit to the Deuill, in that hee ſpeaketh naught that is contrary to the Goſpell and doctrine of the Church; but to giue credit to him then, when hee would ſet on foote ſome new and contrary doctrine. Beſides he may obſerue, that this tendeth not any way to the ouerthrow of the company of the Virgines of Saint Vrſula, for there is many times mention and repetition made in this Hiſtory, that God hath made ſpecial election of them to confound and cruſh in peeces all magicke, and the abhorred villanies thereof, and that for compenſation of the ſame, they ſhall be extolled before God and before men. Furthermore the freindly reader will hold me excuſed for the rude and vnpoliſhed phraſe of this booke, I hauing a regard in a buſineſſe of this nature to write rather truely then elegantly: hee may remember that the French Dialects are different, as it was in Greece when it moſt flouriſhed; and that *Ariſtotle* with his harſh kind of writing was no leſſe profitable, then *Demoſthenes* with his Atticke phraſe was pleaſing: and the ſtile of the Goſpell and of Saint *Paul* is more powerfull with vs, then all the oratory of the world. Beſides thoſe that are poſſeſſed ordinarily ſpake their mother tongue, ſo that it was expedient for the more faithfull relation of the whole, to follow their vaine of ſpeaking word for word. Hence it commeth, that the phraſes of the natiue French tongue could not be alwayes obſerued. The ſcope of this Hiſtory is, the feare of God and his iudgements, the deteſtation of vice whereby the Maieſty of God is prouoked, and the auoiding of the paines of hell; more particularly, to cauſe in vs a loathing of that abominable ſinne of Idolatry

the houſe of his father ; yea although himſelfe was a Prophet and the author of ſome of the ſacred and Canonicall writtes, yet did not the Deuill ceaſe to gaine vpon him, and to cauſe him to preſent vnto him the ſacrifices that were appointed for God. Finally Saint *Auguſtine* bringeth in the example of *Iudas*, and concludes, I haue by long experiences learned, that as there are not on the earth better Chriſtians then good Preiſts, ſo on the contrary I neuer knew a Chriſtian ſo euill as a wicked Preiſt. To the ſame purpoſe ſpeaketh Saint *Ierome*, no man did euer diſeſteeme the Colledge of the Apoſtles, becauſe *Iudas* plaid the villaine among them : no man euer miſconceiued of the Quires of Angels, by reaſon of *Lucifer* and his confederates : but rather by their vnhappy end we ſhould learne to do well, and be ſtrengthned the more in the Chriſtian faith, when it commeth into our conſideration, that the Deuill paineth not himſelfe to draw a Miniſter to make his ſupper in a Synagogue, nor a Rabbin of the Iewes, nor a Muſulman of the Turkes ; for from hence can redound no ignominy vnto Chriſt Ieſus, neither can he by this gaine in any thing in his pretenſions, as he would by the aſſiſtance of a wicked Preiſt that doth conſecrate the body of Chriſt Ieſus. Neither doth God ſuffer ſuch execrable villanies to paſſe without great and maruellous wonders (as ſhall be ſeene in this Hiſtory) but diſcouereth all by the extraordinary meanes, of his vnbounded power, and doth inforce the Deuils themſelues to make diſcouery and proclaime the ſame, to their vtter ruine and confuſion. And from hence he miniſtreth matter and occaſion vnto Hereticks to make acknowledgement of their Hereſies: vnto Magicians to abiure and abandon their abominations ; vnto Catholicks to implant and eſtabliſh themſelues with better aſſurance in their faith. I haue made ſome Annotations in the margent vpon the pointes of greateſt difficulty, becauſe I would giue contentment vnto euery one. I muſt intreate the courteous reader of this

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latry, which is perpetually committed in practising of Magick, and in the Schoole of Satan. In the recollection of all, there hath beene vsed great faithfulneſſe, without any additions whatſoeuer; and the diligence that hath beene employed heerein may bee ſeene in the page of the actes of the eighth of Ianuary, and in the following page.

I haue ſuppreſſed this Hiſtory for the ſpace of a yeere and more, and made no account to haue had it publiſhed; but the zeale of the Catholicke faith hath induced me thereunto, after I had once ſeene a letter miſſiue of Monſieur *du Vic*, wherein he aduertiſed, that the aduerſaries of our faith did triumph in Rochel, when the depoſitions of the Magician, now in queſtion, were put forth in print, where it is ſaid, that the ſaid Magician did celebrate Maſſe in the Synagogue. And thereupon they make an inference, that the Maſſe is a diabolicall thing, but doe not withall conſider, that the Diuels aime is to vſurpe vpon the glory of God, and to inuade (as much as in him lyeth) the honour of his diuinity, that in concluſion hee may cauſe himſelfe to bee adored as a God. For hee ſhamed not to demand it of Chriſt Ieſus himſelfe, ſaying vnto him, I will giue vnto thee all the kingdomes of the earth, if thou wilt worſhip me, that is to ſay, if thou wilt acknowledge mee to be the onely God and Creator of all things, as Saint *Chryſoſtome* doth interpret it: as alſo hee dared to abuſe the ſacred Scripture it ſelfe in the preſence of Chriſt Ieſus. To which purpoſe ſpeaketh Saint *Auguſtine*: ſhewing that ſacrifice appertaineth to God alone; as in the old Teſtament (ſaith he) the ſacrifice of the law, in the new Teſtament the ſacrifice of the true fleſh of Chriſt on the Croſſe: and after his aſcenſion, the ſacrifice made in the Sacrament, which is in commemoration of his death and paſſion; hee goeth on and ſaith. Theſe are things which thoſe proud ſpirits the Diuell and his Angels do openly chalenge and demand. And in the 4. booke of the

Matth 4.

Auguſt. lib. 20. contra Fauſtum Manich. c. 21.

the Trinity, chapter 13. about the end of the chapter hee ſaith, *Non intelligunt ne ipſos quidem ſuperbiſſimos ſpiritus honoribus ſacrificiorum gaudere potuiſſe, niſi uni vero Deo, pro quo cæli volunt, verum ſacrificium deberetur.* That is, Idolaters doe not vnderſtand that theſe haughty ſpirits could not be ſo pleaſed with the honour of ſacrifices, were it not that true ſacrifice were due to the only true God, in whoſe ſteed they would be ſerued and honoured. Another inducement wherewith I was much mooued, was a booke in Latine lately printed in Paris, intituled *Mumpca dæmonum*, compiled by *Henry de Montaigne* a gentleman of Languedoc, L. of S. *Iohn de la Coſte*, where in his precurſory epiſtle he giueth to vnderſtand, that the occaſion that gaue life and birth vnto this booke (which doth intend to ſhew that in al ages the Diuel hath bin Gods ape, and vſurpes vpon his glory) is to beat flat that ſhallow, yet dangerous concluſion which the Miniſters of Languedoc held touching the depoſitions of the ſaid *Gaufridy*; adding theſe words, *Nouatores in re tam leui inſiſtunt, & libellum confeſſionis pradicti Gaufridy à ſuis curant emi, & venundari, vt rudi plebeculæ, quam decipiunt, quaſi horrorem ſacerdotum incutiant.* But the truth of this Hiſtory will cleerely demonſtrate, that God was grieuouſly offended with ſuch impiety, and that for to bring confuſion on the ſame, hee vſed a maruellous and vnuſual meanes, making the Diuels themſelues to be the diſcouerers of this Magician, who was afterwards burnt. Neither could it be otherwiſe detected; for the truth of this could not ſinke into their apprehenſions that knew him, hee being after a ſtrange manner by the aide and conuention of the Diuell growne a couert and cloſe hypocrite, and was after a ſtranger manner diſ-masked and layd open by the omnipotency of God, whom the Diuels themſelues are conſtrained to obey, when it is his good pleaſure. The ſtreame of this Hiſtory runneth mainly on this point, to ſhew, that al tendeth to ampliate the glory of God vnto

vs, and to confirme our holy Catholick faith. Whence the courteous reader may also note, what regard God had of our Priest-hood, when to conuert one Priest that had so strangely gone astray, hee did draw it on with such long and admirable solemnities. For matter of fact in this History, there is nothing to bee wondered at, which hath not beene obserued and published vpon other occurrences by three Inquisitours of Spaine in the yeere 1610. which was the very yeere that this History was acted; and at the heeles of that followed another booke of the same nature, made by Monsieur *d'Ancre*, one of the Kings Counsell in the Parliament of Bordeaux. But the wonders were done in the person of him, who named himselfe and indeed was the Prince of all the rest in France, Spaine and Turky: and Monsieur *d'Ancre* doth write, that he found by the depositions of the Sorcerers of Biscaye, that one *Lewes* came & taught them to accuse those that were innocent, to excuse the nocent, and to inueagle in as many sonnes and seruants to Satan as they could. So that the prouidence of God, hath been the true meanes to put to rout al the army of Satan in this kinde, in that his Standard is ouerthrowne, and the very master of his campe trampled and troden vnder foote. Moreouer hee that will more narrowly consider the History of *Balaam* the Magician, rehearsed in the booke of Numbers, will not think it strange which by assiduall experiments is verified of the Magicians and Witches of our time. For it is there said, that King *Balac* being conscious to himselfe of his weakenesse to resist the army of Israell, sent to seek out *Balaam* as the greatest Magician of that Countrey, to charme and chaine vp the armes of the Israelits, and so to come to his purpose by this meanes. It is also recited in that History, that to make his charmes and maledictions the more potent and effectuall, he caused seauen Altars to be built, and this was to sacrifice and inuocate the seauen Princes of the euill Spirits, which bare sway in

Printed by Iohn de Mongastonat Lon. grond.

The 6. booke and 3. discours pag. 459.

Numb. 22.

in the kingdome of *Lucifer*: wherein he doth by way of imitation endeauour to make himſelfe like to God in his Maieſty, who hath ſeauen principall Angels to aſſiſt him. Of whom S. *Thomas* as alſo S. *Denis* doe ſay, that the ſeauen ſuperiour orders do command and ſend forth, and the two inferiour are commanded and ſent; and hence it is that theſe firſt are properly ſtiled Princes. Yet are we not to ſay, that the ſuperiours doe not come vnto vs when they are ſent from God, for S. *Michael* and S. *Gabriel* in the 10. of *Daniel*, and in the 1. of *Luke*, and *Raphael* himſelfe who is ſaid to be one of the ſeauen Aſſiſtants before God, were ſent by him. And in the 10. of *Daniel*, *Michael who is one of the chiefeſt is come to aide me.* And in our very Hiſtory, mention is made of ſeauen principall commanders amongſt the other Diuels, and the ſame is auerred in the late Hiſtory of Monſieur *d' Ancre* touching the country of Biſcaye. Theſe Altars were built to ſacrifice a Bull and a ſheepe vpon euery of them to theſe ſeauen Diuels (which was the very manner of ſacrificing to God in the Law) and by theſe meanes to obteine of them that which he deſired, *Dabo ſi cadens adoraueris me.* And becauſe they ſought to worke againſt the honour of God, and the publicke good of the Church by him that was the Prince of all the Magicians of the Eaſt, it is ſaid, that God to diſcouer and giue ſtoppage vnto ſuch impiety againſt his Maieſty, and villany againſt his Church, did ſhew great and vnuſuall wonders; to wit, that a good Angell did viſibly appeare highly diſpleaſed, and exceedingly dreadfull, brandiſhing a ſword in his hand, that an aſſe ſpake by as great a miracle, that the Sorcerer himſelfe became a Prophet, God putting that into his mouth which was not in his heart, and he ſpeaking oppoſitely vnto that which hee had determined, whereby Magick was by the Magician himſelfe defeated and put to confuſion: to the end (ſaith S. *Ambroſe*) that the perfidiouſneſſe of thoſe that beleeued not in God, might by their

Apoc. 1.
D. Thom. 1. partic. queſt. 113. art 2.

Tob. 12.

The ſecond part pag. 311. act of the 11. of Ian. and the 6. act of the 12. Decem. pag. 396. Book 2 diſcours pag. 414. after Cardan and Strozzi. Math 12. aſſumpſit 7. ſpiritus nequiores ſe. Marc. 16. De qua eiecerat 7. dæmonia. See Dr. Maldonat vpon the paſſages which he literally maketh of the ſeauen Diuels.

their owne South-saier and Sorcerer bee reprehended. We are further to hope, that this History will be no lesse profitable and vsefull vnto France, then that of *Leon* printed in French in the yeere 1566. which greatly confirmed the Catholicke faith, and converted many hereticks, that heard the Diuell which possessed a Virgin to say diuers times in a high voice, that these Hereticks were his friends and confederates; and that the reality of Christs body was in the Sacrament, because in it there was *Hoc*. To this purpose speaketh S. *Augustine* in the 1. booke of the Concordance of the Euangelists chap. 15. that in his time the Paynims durst not blaspheme Iesus Christ, because their Oracles were constrained by the power of God to speake well of him: and thereupon the Paynims began to blaspheme the Apostles; but (saith hee, speaking to the Paynims) question your Oracles touching the sanctity of life of the Apostles, and you shall cleerly see, that they will be enforced to speake well of them also. If they could not haue had a power to speake a truth, S. *Augustine* had made these other more obstinate in their vnbeleefe. S. *Thomas* in his *Opusculum* 17. cap. 10. answering to the fourth obiection of those that said, it was vnlawfull to receiue children into the orders of Religion, because that sometimes it proceedeth from the temptation of the Diuell, hee saith, that there is no danger to follow that which perhaps may be a temptation of the Diuell, so that it bee to a good end, with this prouision, that if the Diuell would afterwards wreath and wrest this to an euill purpose, as to scandalize or corrupt others, they doe not consent vnto the euill; otherwise the Diuell by this scruple may diuert vs from all goodnesse. Thus did S. *Anthony* practise who was well versed in this arte, as *Athanasius* obserueth. And for resolution of all scrupulous doubts, a late Doctor of Prouince of the society of Iesus, called father *Iohn Lorin* hath prettily collected, that the Diuell may speake truth foure seuerall waies:

Bartholomæus Fayus præses. Parisiensis in Energumenico Hadrian. Hosstadius ser. 52. de Eucharistia. Ioan. Lorinus in acta apost. c. 5. vers. 16.

Athanas. in vit. Anthonii. Ioan. Lorin. in act. Apost. c. 16. vers. 17.

first

firſt to beguile thoſe that are vnbeleeuers and faithleſſe, becauſe they may ſay, this is not true, for the Diuell ſaith it; as S. *Chryſoſtome* and *Oecumenius* haue noted vpon the 16. chapter of the Acts of the Apoſtles, where it is ſaid, that *Paul* being with his aſſociats in the city of *Philippi*, a maid hauing an euill Spirit vpon her, cryed after them and ſaid, Theſe men are the ſeruants of the high God, and doe ſhew vnto you the way of ſaluation. Saint *Paul* for a while ſuffered her to ſay this, thinking that it might bee auaileable vnto ſome; but when ſhee ſtill continued on for many daies, hee grew angry, and conceiuing that this might be hurtfull vnto others, hee commanded him to come out of the maiden in the name of Chriſt Ieſus, which he preſently did. Secondly to flatter and collogue with the Exorciſt, that he would ceaſe to torment him, or to caſt him out: which reaſon is alſo alleaged by S. *Chryſoſtome* vpon the ſame paſſage ſaying, that hee behaueth himſelfe heerein as a guilty perſon before his Iudge, and a boy before his Schoolemaſter, holding the rodde with his hands for feare of being ſcourged. After this manner did a Diuell flatter Chriſt Ieſus, ſaying, I pray thee torment me not Ieſus, thou Sonne of God; in which hee ſpake the pure truth. Thirdly, (which is the moſt ordinary faſhion) when they are enforced thereunto in deſpite of themſelues, by the diuine and hidden prouidence of God, or in the vertue of his name by exorciſmes; which reaſon is alleaged by the ſweet and religious Poet *Arator*, in his Poems vpon the Acts of the Apoſtles, as alſo by venerable *Bede*, and many others. Fourthly, hee ſpeaketh truth to gaine thereby an opportunity to accuſe and giue atteſtation againſt vnbeleeuing and impenitent men, before the throne of Gods iudgement. Whereupon Saint *Anthony* rehearſeth the hiſtory of a Diuell, that hauing taken on him the ſhape and habite of a Preacher, made a very good ſharpe ſermon, and in the end declared before them all, that hee was a wicked

Mare. 5.

The diſcours of the hiſtory which is faithfully gathered ſhall giue you to vnderſtand that the Diuell ſpake after this manner.

Spirit permitted by God to accuſe vnbeleeuing and vnrepentent perſons before the tribunall of Gods iudgments. The friendly Reader may be pleaſed to haue regard vnto two things; firſt that this is a Hiſtory making a bare declaration of a fact, & is no foundation whereupon to build our faith, though it may ſerue very fitly to ſtirre vs vp to ponder vpon the iudgements of God. The other is, that hee take not in ill part the frequent repetition of things, for that it was expedient to expreſſe and faſhion this Hiſtory to the truth: although thoſe very repetitions were ſo varied and expreſſed with ſuch vehemence, that they were neither vnfruitfull nor ſuperfluous to the ſtanders by, but did raiſe in them ſuch paſſions, that they caſt forth many ſighes and teares, God for his goodneſſe touch and make tender all our hearts by thoſe many meanes and remedies, which he hath beſtowed vpon vs.

THE

# THE SVMMARIE OF THE HISTORY OF the Magician burned at *Aix*, in the yeare 1611. the laſt of Aprill.

IN the Citty of *Marſeille* there was a Prieſt called Lewes Gaufridi, that came from the ſide of the mountaines of Prouince, and for the ſpace of 14. yeres remained a Magician. He fell into it, by reading a certaine booke in written hand, where there was French verſes with diuers characters: and this was found by him amongſt the bookes of an Vnkle of his, that died ſome yeeres paſt; ſo that in concluſion the Diuell did viſibly appeare vnto him in a humane ſhape, and ſaid, What wilt thou with me, for thou haſt called me? And after ſome diſcourſe, the ſaid Lewes Gawfridi ſaid vnto him, If thou haſt power to giue mee what I deſire, I aske of thee two things. Firſt that all the women that I ſhall be in loue withall, doe affect and follow me: Secondly that I may gaine eſtimation and honour aboue all other Prieſts of this Country, and amongſt men of worth and credit. The diuell hauing promiſed him theſe two things did reciprocally demand, to haue giuen him his body, his ſoule, and his workes: whereunto hee anſwered, that hee would freely beſtow theſe three things vpon him, onely hee deſired to make reſeruation of adminiſtring the Sacraments. And being thus agreed, the ſaid Gaufridi gaue him a ſchedule ſigned with his bloud, and the diuell interchangeably gaue vnto him another, and promiſed vnto him as aforeſaid.

*And being now become such a one, hee endeavoured to seduce a young girle, of the age of nine or ten yeares called* Magdalene de Demandoul, alias de la Pallud, *daughter vnto* Mounsieur de la Pallud, *a gentleman of* Prouince, *whose consent at last hee gained, and led her whiles shee remained at a Grange of the said* Monsieur de la Pallud, *to a Cave or denne not farre from the said Grange: where she saw a great number of people (who were the Synode of Sorcerers) and was much abashed at the same. But the magician told her, these are all our friends, and you must be marked like vnto them: and so tooke the poore affrighted girle and marked and abused her; yet for all this shee would reueale nothing when she came home, neither to father, nor to mother, nor to any other. Afterward she was ordinarilie carried by the Deuill to that Conuenticle, and was made the Princesse of the Synagogue, as the said* Lewes *was the Prince. Notwithstanding this, whiles shee remained still at her Fathers, by the grace of God (who had regard of her yong and tender yeares) she had a desire to become one of the Virgines of Saint Vrsula, that are resident at Aix in Prouince, vnder the conduct and gouernment of Priests called the Priests of the Christian doctrine.*

*This her intendment she communicated vnto the Magician, who deberted her from it with all the inforcements hee could, and perswaded her to marry, promising to prouide for her a rich and proper man to be her husband. For all this she still persisted in her first resolution, which put the Magician into such passion and choler, that he menaced her and said, if thou do go thither I will destroy all the company, as well of the virgines of S.* Vrsula, *as of the Priests of the Doctrine. Being gone thither, the Magician by Witchcraft, & power of a Schedule which she had formerly giuen the deuell signed with her blood, so wrought that shee was possessed by Belzebub, and many others of his associates. He also did by a Charme bewitch a companion of hers called* Louyse Capeau, *by the force whereof (as also because she had diuers times besought God, that shee might indure all ter-*

*torments euen to the paines of hell, as much as she could be capable of, that shee might conuert certaine of her sisters there, who were in a desperate estate, & deuoid of the grace of God) the said* Louyse *was possessed by a wicked spirit called* Vertine, *and by two other his companions. This being so, father* Iohn Baptista Romillon *Superiour of the Priests of the Doctrine, perceiued by their extraordinarie gestures, that those two women were possessed, and thereupon caused them priuately to bee exercised in their Chappell, as one that feared least this might tend to the defamation of that Company. And hauing continued thus for the space of a yeere and certaine months, and to his vnderstanding profited nothing (for the diuels could neuer all that space be brought to speake) hee brought the said* Magdalene *as more manifestly possessed then the other to S. Maximin, to craue there the aduise of Father* Sebastian Michaelis *Prieur of the Conuent Royall that is at Saint Maximin, where the body of S.* Magdalene *lyeth: who was of opinion, that there should a generall Confession be by her made to S.* Magdalene, *and so she should receiue absolution from him, as from the Inquisitour of the Faith, least otherwise shee might reserue some particular fault to her selfe. Afterward they made her make a vow for 9. daies to the Chappell where the blessed S.* Magdalene *doth lye, and did exercise her euening and morning, in which time the diuells vsed strange motions and gestures, and grieuously tormented her, but would neuer speake.*

*And now approched the time of Aduent, in which the said Father was to preach in the city of Aix: hee therefore aduised Father Romillon to bring* Magdalene, *and* Louyse *likewise to S. Baume, a place where S.* Magdalene *for thirty yeares space did her penance; and is a Vicarige that belongeth vnto the Conuent Royall of S.* Maximin: *and told him that some daies past he had sent thither Father* Francis Domptius *a Fleming by birth and Doctor of Diuinity in the Vniuersity of Louaine, who besides his other sufficiencies had formerly exercised in this kind. And all*

this was done accordingly.

When the two that were possessed came to S. Barnes, Verrine that was in the body of Louyse began to discourse upon the day of the conception of our Lady, and spake a full hower; and continued on these discourses twice a day at the two Exercisses till the third of January; saying that hee was abiding there by Gods appointment (although constrained and compelled thereunto) to convert and make knowne vnto the world two magicians, especially him who was the Prince of them and commanded al the Magicians of Spain, France, England, and Turkie, and had Lucifer for his diuill. And further he added that God could no longer indure the blasphemies & iniuries, which they in the depth of night committed against his maiesty, and against the blessed Sacrament, and said, that vpon speciall causes God had destinated him vnto this, and to be an instrument of their conuersion, which neuer yet tooke effect, because they had renounced God, the merits of Christ Iesus, his blessed mother, all the Quires of Angells, and all the blessed Saints: as also all confessions and the other Sacraments, all preaching and exhortations of men, all motions and inspirations from God, and al visible creatures which might any way lead them on to their conuersion vnto God: the diuell (said he) only excepted. Hence it is that God hath made choice by a great and new miracle of the diuells themselues (said he) for the manifestation and conuersion of them.

In these discourses, he principally endeauored the conuersion of Magdalene, and did rudely lay to her charge in the presence of a great multitude of people that flocked thither euery day, that she was not intirely conuerted, that she had a heart of flesh, and that she did still practise and hold intelligence with Belzebub, hauing the day or the night before consented anew vnto him. Finally he told her before all the standers by whatsoeuer she did in that Synagogue of witches: And hereupon she became so ashamed of her selfe, especially when she heard him say she was a Magician, that

shee

*ſhe began to ſhed many teares, and remained afterwards a perfect Convert.*

*This once performed,* Vervine *began to inveigh againſt the Prince of the Sorcerers, without naming him: but ſaid, that hee knew well enough what was ſpoken of him, eyther by the report of wicked ſpirits, or himſelfe comming there in perſon to hold his ſynode, or by the ſpeech of the lookers on, who cryed with a loud voice, That if hee would not bee converted he ſhould be burnt alive, yet he made ſlight of his converſion: and therefore one day hee named him aloud in the preſence of much people, and wrote him a letter by the hand of the Father the Exorciſt; of which hee made little reckoning.*

*The Advent being finiſhed, Father* Michaelis *parted from Aix after Chriſtmas, and came to Saint Baume. Where he remained from the firſt of Januarie till the fifth of February, to try whether the two women were really poſſeſſed, or no: becauſe they ſpake diverſly of it, and himſelfe had a deſire to make tryall thereof, in regard they were in a Church of his Juriſdiction. So having obſerved all, and being confident that the two girles were indeed poſſeſſed, as alſo ſeeing what ſtrange events had befallen, which were cauſed eyther by the divells or the Magicians: when the time of Lent drew neere hee went againe to Aix, to continue there his preaching, and acquainted* Monſieur du Vair *cheefe Preſident of the Court of Parliament in Provence, with every circumſtance: and told him that there were three diſtinct infallible eſſences or realities in* Magdalene, *which when he found to be true, he together with the parliament of Aix proceeded againſt the Magician, but obtained grace and pardon for* Magdalene *from his Maieſty, who had regard and compaſſion of her tender yeares, and conſidered that the ſeducements were very full of craft and ſubtlety.*

*The Acts that were taken day by day from the beginning of December vntill the 24. of Aprill in the yeare* 1611. *do extend and inlarge more amply all theſe ſtrange*

*euents and passages, as also any new occurrence that happened vntill that time. The said father* Michaelis *was present at all the acts and Exorcismes foure moneths together, to wit, Ianuary, February, March, and April, besides that whereof he was an eye witnesse about the end of December,*

## A TABLE OF THE DIFFICULTIES that are propounded touching this History.

1. *WHether it be lawfull for a woman to discourse and reason in a Church?*

2. *Whether it behooues vs to beleeue all the Diuell saith?*

3. *He saith that Antichrist is borne.*
*Whereupon it were good to be prepared least we should be surprised, as those in the time of the Deluge.*

4. *Whether* Salomon *be damned, and* Nabuchodonosor *saued?*

5. *The Diuell seemeth to command the Exorcist.*

6. *Whether* Henry *the great, the fourth of that name be saued?*
*See the discourse of S.* Hierome *vpon the first chapter of the Prophet* Nahum.

7. *That the blessed Sacrament hath been trodden vnder foot.*

8. *Whether it be lawfull to write letters vnto Saints in Paradise?*

9. *Whether the Diuell may pray to God for to saue sinners?*

10. *The Diuell saith, that God did promise him a diminution of his torments.*

11. *Whether there bee not heere an appearance of ambition.*

THE

# THE REPORT AND EXPLICATION OF

the paſſage of S. *Ierome*, vpon the 1. chapter of the Prophet *Nahum*, where it is ſaid:

*WHat doe you imagine againſt God? hee will make an vtter diſtruction* (that is to ſay, he will bring all things to an end) *affliction ſhall not riſe vp the ſecond time*: or according to the Septuagints, *Hee will not take vengeance twice vpon the ſame ſubiect in affliction.*

Hereupon S. *Ierome* diſcourſeth againſt the Marcionites, and other ancient Heretickes, who accuſed God in the old Teſtament of cruelty, and alleaged the examples of thoſe that periſhed in the flood, of thoſe that were ſtricken with lightning from heauen, in Sodome and the neighbouring townes: of the Egyptians that were drowned in the red ſea, and of a great multitude of people that died in the deſert.

To which he anſwereth, that in all this there is more mercy then iuſtice, for he afflicted them with ſome temporall puniſhment, that they might not bee eternally damned. This is cleer in the Prophet, who ſaith plainly, that *God will not take vengeance twice on the ſame ſubiect.*

Then (ſaith he) thoſe that haue been once puniſhed, ſhall not bee puniſhed afterwards; otherwiſe it might occaſion men to ſay that the Scripture is not true, but ſubiect to lies. Wee are then to ſay (addeth Saint *Ierome*) that theſe *receperunt mala in vita ſua*, and conſequently not in the other world. Hee groundeth this vpon the ſaying of S. *Peter*, that many at the time of the

the flood repented them of their ſinnes, and went not immediately into hell fire, but were put into a priſon, from which Chriſt Ieſus deliuered them when hee deſcended into hell. The ſame alſo muſt bee vnderſtood of the others aboue named. After all this Saint *Ieroime* maketh a very appoſite queſtion, ſaying: What ſhall wee then iudge of a Chriſtian, whom another findeth in adultery and cutteth off his head? To this hee anſwereth in another manner, and ſaith: No man can preuent or anticipate the ſentence of God our righteous Iudge, thereby to giue impeachment vnto the courſe of his vengeance, which hee inflicteth according to the meaſure of thoſe puniſhments, that are by him decreed for our great offences.

He meaneth, that if a man ſhould pretend to delude God, and ſay, I will hinder God from condemning of this ſinner, and will puniſh him my ſelfe in this world, he would much deceiue himſelfe. For the reaſon why God doth not puniſh in the other world, doth preſuppoſe that God himſelfe in his prouidence hath puniſhed it, and that he who receiueth caſtigation in this world, doth whiles his affliction is vpon him repent him of his ſinnes, and ſemblable vnto the good theefe, aske pardon in his puniſhment. On the other ſide, if a Chriſtian be beheaded in the very act of adultery, he hath no leiſure to make an acknowledgment, and craue pardon of God; which is another caſe, and not comprized in the ſentence of the Prophet *Nahum*. Better it is (ſaith S. *Ierome*) that the tranſgreſſor bee puniſhed in this world; as he who curſed the people of Iſrael, or hee that gathered wood on the Sabbath day, for they had time to acknowledge their ſinnes, which yet were much more pardonable then the ſinne of adultery.

From this diſcourſe of S. *Ieromes*, ſome ſchoole diuines haue drawne this concluſion, that if a malefactor that is condemned to die, receiueth his death willingly becauſe hee hath offended God, and in hope of the remiſſion

miſſion of his ſinnes, hee is not to endure further paine in the other world: becauſe there can bee no greater loue in the world, then freely and willingly to die for God, for the remiſſion and ſatisfaction of the offence committed againſt his Maieſty.

## AN EXTRACT OF THE Kings Priuiledge.

BY the permiſſion and priuiledge of the King, it is granted to *Charles Chaſtellaine*, ſworne Printer in the vniuerſity of Paris, to print or cauſe to be printed, to ſell and to diſperſe this preſent booke, intituled, *The admirable Hiſtory of the poſſeſſion and conuerſion of a penitent woman, ſeduced by a Magician, compiled and diſgeſted into order by the Reuerend Father*, Michaelis, *Doctor of Diuinity, and Preacher*. Wee doe therefore forbid all Stationers, Printers, and all others of what eſtate, quality, or condition ſoeuer they bee, to print, or cauſe to be printed the ſaid booke, or to ſell and vent the ſame during the tearme of ſix yeeres, vpon paine of confiſcation of the ſaid Copies, and an arbitrary amerſement beſides: as is more lagely declared in the Letters Patents. Giuen at Paris the third of Auguſt, in the yeere of Grace, 1612. And of our Raigne the third.

*By the King in his Counſell.*

DV FOS.

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# AN APOLOGIE VNTO THE DOVBTS

that are propoſed touching this admirable *Hiſtory of the poſſeſſion and conuerſion of a* Penitent woman, &c.

## AN ADVERTISEMENT TO THE Reader.

This booke is a bare Hiſtory, that maketh true declaration of all the paſſages which happened in the diſcouery of a Magician, and conuerſion of a ſeduced ſinner.

*THe wicked Spirit that was the inſtrument of this diſcouery, called himſelfe* Vertine, *and declared that himſelfe was a Diuell, damned eternally without hope of redemption. This he well ſhewed by his deeds, for from the moneth of December vntill the end of Aprill, he did what in him lay to ſtoppe and hinder* Louyſe, *whom he poſſeſſed from making an end of her confeſſion, and from receiuing the bleſſed Sacrament: the like did* Belzebub *by* Magdalene.

*God (ſaith he) is not my redeemer, but my ſeuere Iudge. And addeth, that it is a wonder extraordinarily rare, that he is thus conſtrained to ſpeake the truth; yea it is more (ſaith he) then to create the world, in that the Diuels in this conſtraint, reſiſt as much they are able, and enter into diſpute with God. He alſo ſaid, I was not ſent by God to preach the Goſpell, I ſhould lye to ſay it; but ſaid that God had permitted him to enter into this body for his glory, and for the conuerſion of many ſoules, eſpecially of theſe two.*

*Both*

*Both the Deuils did diſcouer and declare, all the enormous and groſſe villanies that theſe Magicians committed in their curſed Synagogue.* Verrine *further ſaid, I ſpeake vnto you things tending to your ſalnation: take and make vſe of that which is good (as if a wicked Preiſt ſhould giue you good exhortations) and if you will not, I tell you, you ſhall not be conſtrained vnto it.*

*Theſe particulars with many others of a ſemblable nature, will giue an eaſie checke to thoſe apprehenſions, that ſhould miſconceiue them to be Angels of light: for they do plainly appeare what they are, to wit true Deuils. And conſequently, in this regard there is no danger of being abuſed, by thoſe which ſpeake in perſons poſſeſſed, becauſe we know they are very Deuils, which in theſe caſes we muſt alwaies preſuppoſe as a foundation. The ſtrange torments and geſtures which do appeare beyond the ſtrength of man in the bodies of thoſe that are poſſeſſed, do proue alſo the ſame vnto vs.*

*This being preſuppoſed, it remaineth now to cleere vp ſome difficulties that were propounded ſince the impreſſion of this booke: which not withſtanding* conſiſtunt in facto tantum, *and not in any points of our faith. And although I had for the moſt part breefly ſwept away theſe doubts in my Annotations in the margent, yet becauſe I will giue no diſrelliſh vnto any, I will make a longer explication of the ſame: alwayes ſuppoſing that which I haue noted in the* 260. *page vpon the day of Saint* Iohn *the Euangeliſt, that touching the predictions to come, time will make the truth or falſe-hood thereof to appeare hereafter, and touching thoſe things that are abſtruſe and hidden, wee muſt in the meane time hold vs to that, which is decreed and taught by the Church.*

THE

# THE DOVBTS BY SOME PROPOVNDED TOVching the Hiſtory comprized in *this booke.*

## THE I. DOVBT.

*Whether it bee lawfull that a woman ſhould ſpeake and preach in the Church, ſince that Saint* Paul *forbiddeth a woman to ſpeake there?*

## *THE ANSWERE.*

THat a woman poſſeſſed ſhould ſpeake in the Church, or rather the Deuill by her mouth, during the time of Exorciſmes, is no new thing in the Church of God; and the freſh remembrance of the woman of Laon that was poſſeſſed in the face of the whole Court, and of diuerſe Prelates, doth giue ample atteſtation of the ſame, which Hiſtory was word for word ſo largely written, that it ariſeth to a iuſt volume; and many graue perſonages haue alleaged the ſame, ſo that diuerſe Preachers made no ſcruple to make mention thereof in the Pulpit as of a great miracle, ſent from God, to confirme the Catholicke faith, which began then to fluctuate and wauer in many, and alſo to conuert Heretickes vnto the truth. This booke hath bin ſeene and receiued in all the quarters of Chriſtendome, as ſome haue obſerued: yet neither Biſhops, nor the Sorbone, nor any Vniuerſity did euer ſhew any diſguſt they tooke in the publication of the ſame, nay it hath bin found, that it hath wrought good effect in the propagation and aduancement of the faith

Boleze. 1566. Bartholomæus Fayus præſes Pariſienſis in energumenico. Hadrianus Hoſſtadius ſerm. 52. de Euchariſtia. Iohannes Lorinus in Acta Apoſt. cap. 5. & 16.

faith. Saint *Ierome* thought it no ſcorne to write the Hiſtory of a woman poſſeſſed through witch-craft, together with the manner thereof, and the queſtions of the Exorciſt Saint *Hilarion*, and the anſweres made by the Deuill. And in our time a Nunne of Millane that was poſſeſſed, did in like manner diſcourſe out of the Scripture, as ours do in this Hiſtory. Hieron in vita Hilarionis.

As for the matter of preaching which ſome may heere conceiue, the Hiſtory it ſelfe will thwart all ſuch imaginations; for ſhe neuer went into the Pulpit, and the Deuill himſelfe did oftentimes proteſt that hee was no Preacher, ſaying that if God ſhould command him to go into the Pulpit to declare who this Magician is, hee muſt haue taken vpon him the ſhape and ſemblance of a man, becauſe it would not befitt a woman to do it. Ioan. Lorin. in Act. Apoſtol. cap. 16.

## THE II. DOVBT.

*Whether we are to beleeue all the Deuill ſaith?*

## *THE ANSWERE.*

IT is a note worthy of obſeruation, that he neuer ſaid it was neceſſary to beleeue him, but when hee ſpake out of the Goſpell and the Scripture, and then he ſharply rebuked all Hereticks and vnbeleeuers: but when he ſpeaketh otherwiſe, he plainly ſaith that he conſtraineth and tyeth none to beleeue him, as appeareth in the 249. page, about the end of the Act taken vpon Chriſtmas day.

## THE III. DOVBT.

*He ſaith that Antichriſt is borne.*

## *ANSWERE.*

THis hath bin ſaid many times by the Doctors, as by Saint *Gregory* and others; and about 200. yeares after In regiſtro.

D. Antonius in Historia.

after, Saint *Vincent Ferrier* did say it, and preach it, and doth assure vs of the same in the Treatise hee made *De Antichristo*, which was verified in *Iohn Husse* burned at the Councell of Constance, vntill which time the said Saint *Vincent* lived: And this *Iohn Husse* was the first originall and sourse of heresies both of the age past and of this now present. *Quoniam Antichristi multi sunt, & Antichristus iam venit*, saith Saint *Iohn*. And who knoweth what God prepareth and storeth vp for the hainous transgressions of our age.

## THE IIII. DOVBT.

*Whether* Salomon *bee damned, and* Nabuchodonosor *saued?*

## *ANSWERE.*

THe Annotation which I haue made in the margent, doth make knowne that this is a Probleme in the Church, yet Saint *Augustine* holdeth he is damned vpon the 126. Psalme, and in many other passages, as *Bellarmine* noteth 1. tom. lib. 1. Controuers. cap. 5. who is of the same opinion, together with *Lyra* vpon the second of Kinges the 7. Chapter. Touching *Nabuchodonosor* Saint *Augustine* doth oppose him directly against *Pharaoh*, and magnifies the iustice of God in *Pharaohs* reprobation, and his mercy in *Nabuchodonosors* saluation, although both (saith he) were equall in condition and dignity, and in the greatnesse of their sinnes. The repentance of the latter appeareth in the Scripture: And *Epiphanius* reporteth that *Nabuchodonosor* after he recouered his witts, in all his life after did neuer eate flesh nor drinke wine; and was aduised to do this by the Prophet *Daniel*.

In Decretis de Pœnitentia.

Lib. de interitu Prophetarum, in Danielem.

THE

## THE V. DOVBT.

*The Deuill seemeth to command the Exorciſt, saying to him, take the stole and exorciſe mee.*

### *THE ANSWERE.*

HEere is to be noted, that immediatly after it is said, command mee; and hee doth oftentimes proteſt, that he neither can, nor will do any thing without his command. In which hee sheweth, that he speaketh not after the manner of one that commandeth, but of one that desireth and would bee commanded. Example heereof we haue in the Goſpell, where it is said: *Siergis nos hinc, mitte nos in gregem porcorum: & ait Ieſus, Ite,* where it is cleere, that y word *Mitte* is not imperatively ſpoken, but by way of deprecation. Saint *Athanaſius* reporteth, that when the Deuil perſwaded S. *Anthony* to pray to God, hee prayed vnto him, not becauſe the Deuil said it, but becauſe it was his duty, and that the Deuill therein did speake agreeable vnto the word of God.

Matth. 8. & Marc. 5.

*Athanaſius in vita Anthony.*

## THE VI. DOVBT.

*Whether* Henry *the great, the fourth of that name bee ſaued?*

### *THE ANSWERE.*

THe Diuell doth say it, and repeat it three ſeuerall times in diuers places. And whereas it may be obiected, that this may bring in a bad example, the anſwere is cleere, that contrariwiſe it is a maruellous example vnto vs againſt Sorcerers, ſince that God doth ſo freely and largely pardon thoſe, who are not haſty to

giue credit vnto their abominations.

*Nolite iudicare, &c. Dijs non detrahes, Principi populi tui non maledices.*

And becauſe it is ſaid, that it was likely that his death was a kinde of Martyrdome; we are to interpret all doubtfull and indifferent things to the beſt, as wee are commanded in the Goſpell, eſpecially in behalfe of our Kings and Princes. Wee muſt ſuppoſe that before his Aſſaſſinate, a Germane Aſtrologian did foretell the day of his death, and he was afterwards aduertiſed thereof by others. We muſt alſo ſuppoſe, that by the excellency of his iudgement, and through the great faith which he had in God, and by the inſtructions of his ghoſtly fathers, he had this faith and knowledge, as to thinke it a greeuous ſin to beleeue iudiciarie Aſtrologers, or Magicians. All this being by vs ſuppoſed, as euery true French-man and indeed euery good Catholicke ought, it is eaſy to reſolue this difficulty, that his death was a kinde of Martyrdome; ſince if a man ſhall ſuffer death for any vertue be it morall or diuine, with faith, it is alwayes a Martyrdome. *Beati qui perſecutionem patiuntur propter iuſtitiam, quoniam ipſorum eſt regnum cælorum.* As for example, if ſome or other had foretold *Ioſeph*, that vnleſſe he gaue conſent vnto the laſciuious deſires of his Miſtres, he ſhould as he went out of the houſe be murthered. If this had happened, *Ioſeph* had bin a true Martyr, becauſe he rather made election to expoſe his life to danger, then to offend God through incontinencie. Much more, when ſuch a miſcheefe as this befalls a man, becauſe he would not tranſgreſſe the firſt commandement of the Law, which is the waighticeſt and of moſt importance amongſt them all; the obſeruation of which is moſt frequently commanded in the law, and the tranſgreſſion the moſt ſeuerely threatned and auenged. This doctrine is the decifion of Saint *Thomas*, who concludes that if a man ſuffer death for any vertue whatſoeuer, it is a true Martyrdome, And he alleageth the example of Saint *Iohn Baptiſt*, who was a true Martyr, in that hee did defend continency againſt

*Hæc maximum eſt & primum mandatum.*

*2.2. queſt. 124. art. 5.*

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the inceſtuouſneſſe of *Herode*. In like manner was that good Monke declared by a Councell to be a Martyr, becauſe in running betwixt two fencers to part them, hee was ſlaine by them. Saint *Chryſoſtome* doth preciſely ſay, that he which may be healed of ſome malady by inchantments, and refuſeth all ſuch helpe, leaſt he might offend God, and had rather dye, then haue the vſe of the ſame, in this caſe (ſaith he) he is a Martyr. Furthermore Cardinall *Caietane* commenting vpon the abouecited article of Saint *Thomas*, ſaith, that if a man bee ſlaine to auoid a veniall ſinne, that death is a Martyrdome; for it chanced vnto him, becauſe he would not offend God, and becauſe hee deſired to ſupport vertue. Thoſe that would play the Philoſophers and ſay; the deceaſed King called not on the name of God in the laſt period of his life, let them know that he might do that ſo ſuddenly and ſecretly, that none about him might perceiue it, much leſſe vnderſtand it. How eaſily might he lift vp his heart and inward parts vnto God, and that in a moment of time, eſpecially for that his precedent deſire might miniſter quicke aſſiſtance hereunto; becauſe that day hee powred out his prayers vnto God, more particularly and for a longer ſpace, then he accuſtomed to do. Beſides, that honorable company which were with him in his Caroche, do ſhew that hee went not ſurcharged with any wicked proiect or purpoſe.

*Apud Theodoretum in hiſt. Eccleſiaſt.*

*Chryſoſt. Hom. 3. in 1. ad Theſſal.*

## THE VII. DOVBT.

*It tendeth little to edification, where it is ſaid, that the bleſſed Sacrament was trodden vnder feet.*

## *ANSWERE.*

I Haue cleered this very largely in the Epiſtle to the Reader. Beſides the miracle which followed there-

upon did much condemne Sorcerers, and tended to the edification of good Christians. It was further necessary to touch vpon this pointe, as well for the integrity of this History, as also because the said prophanation was already published, and all the hereticke ministers of Xaintogne and Languedoc made their best aduantages from the same, as may be seene in the said Epistle. The But and aime of this History is, to declare how much God is offended with such vnhallowed and sacrilegious persons, as will appeare through the whole frame and body of this History. I should desire, that the historians in such cases would imitate the sacred Scripture, which neuer sets before vs any prophanation of those things that are sanctified, but it presently subioynes a miracle, as may be seene in the History of the sonnes of *Heli*, and of their death; of the Philistins prophaning the Arke, and their plagues: of the Bethsamites who were too curious to behold it, and the fire that fell from heauen vpon them: of the two sonnes of *Aaron*, *Nabad* and *Abiud*, and the fire that went out from their Censers and destroied them: of *Chorau* and *Dathan* taking their Censers, and the earth opening vnder them: of king *Ozias* offering incense on the Altar, and of the leprosie wherewith hee was stricken. In the new Testament, of the prophaners of the Temple, and the whippes wherewith they were chased away, which Saint *Ierome* taketh to be a great miracle: of *Ananias* and *Saphira*, and of their sudden death: and to come neerer to our purpose, of *Iudas* prophaning the blessed Eucharist, and of his death the morrow after, with his belly breaking asunder in the middle. Saint *Paul* was well practised in this, who when he had told the Corinthians of this prophanation, he presently sets before their consideration those, that for this cause were dead, sick, and feeble, by the vengeance of the iust iudgement of God. And it is a cleere truth, that at sundry other times things sacred haue beene made prophane, which the holy Ghost passeth

Hieron. in Matth.

ſeth ouer in ſilence, becauſe there inſued no miracle thereupon: which when it happeneth may edifie as much or more, then the prophanation can giue occaſion of ſcandall. The ſame is held by S. *Cyprian*, and S. *Gregory* in his Dialogues. To this purpoſe may bee alleaged the example of the Donatiſts, that gaue the bleſſed Sacrament vnto doggs, who running preſently mad, turned vpon them and tore them in peeces. As alſo of him who came in to the city of Berith recited in the workes of S. *Athanaſius*: and of him of Paris, whoſe markes are yet in the Church of *Bulletter*, in Latine, *Eccleſia Domini Bulletti*, the bleſſed Sacrament being throwne into a boyling cauldron. Another miracle is to be ſeene in the holy Chapel at Dijon. Beſides the bleſſed Euchariſt is more prophaned, when it entereth into a ſoule that is polluted with the infections of ſinne, then it can be ſaid to be in this place.

Cyprian. Serm. de lapſis.

## THE VIII. DOVBT.

*How and for what reaſon did* Magdalene *by the aduice of her Confeſſour, write one letter to the bleſſed Virgin, and another to the glorious S.* Magdalene?

## *ANSWERE.*

IT is a very profitable way which our ſpirituall fathers do vſe, to inſtruct & inure thoſe that haue any knowledge, to holy exerciſes and meditations; and by this means they become ready & expert therein. As a ſchole-maſter cõmandeth his ſcholar to write letters to his father or mother, to the King or to the Pope, not that he would haue the letters ſent, but that his ſcholar ſhould by this gaine ſome skil and ability: for it is one thing to write, and another thing to ſend a letter. So many in our age haue with great deuotion dedicated the epiſtles of their books to the bleſſed Virgin, not with an intent to

send them, but to giue contentment to their deuotion. As for example the Epistle of the Booke touching cases of conscience made by Frier *Benedictus*, and of the Booke of Euangelical demonstrations vpon the 3. *Marie*, made by another Frier. The same was also practised by the Emperour *Theodosius*, who wrote a letter to S. *Chrysostome*, that was dead more then 30. yeeres before: which letter is to be seene in *Nicephorus*.

Lib. 14 Eccles hist. cap 43.

Touching the correction of this letter which was made by the Diuell, we are to conceiue, that he was inforced by God, to busy himselfe in the conuersion of *Magdalene*, as is by experience verified vnto vs. There is no difficulty of this, for it is apparant, that a spirit is more sharpe-sighted and peircing, and more particularly familiar with mens faults and imperfections then any man can be either with his owne, or with others.

## THE IX. DOVBT.

*How the Diuell could pray to God for the conuersion of the Magician, presenting to God the Father the merits of the death and passion of his Sonne, of the blessed Virgine, and of all the Saints of Paradise?*

## *ANSWERE.*

S. Thom. 1. 2. quæst. 1. art. 1.

WHen a good or bad Spirit doth put motions into a man, if hee yeeld his consent and doth operate with them, then is the action said to be the mans and not the Spirits; because a voluntary action proceeding from free-will, is an action appertaining to a man. When it is said, that a Spirit did aske of God to bee a Spirit of lies in the mouths of the Prophets of *Achab*, although this lying spirit, did speake by the mouth of *Zedekias* and other false Prophets, yet the action of prophesying falsly, is attributed to *Zedechias* and his companions. In like manner, when the wicked Spirit came

3. Reg. 22.

came to *Saul*, and made him throw his speare at *Dauid*, this action is *Sauls* and not the wicked Spirits, because *Saul* did consent and worke with him. So when the good Angell came vpon *Sampson*, by whose force and power he slew a thousand Philistins with the iaw-bone of an asse, the Scripture doth appropriate this victorious action vnto *Sampson* holding the iaw-bone in his hand. When the same good spirit made *Elizabeth* to declare the praises of the Virgin, the Gospel doth make the action to be blessed *Elizabeth, exclamauit & dixit.* The same may be said of S. *Iohn Baptist*, who leapt for ioy in his mothers belly, because he did co-operate and yeeld his consent thereunto, by his precedent free-will, as many of the fathers haue obserued. In the same sense doth Saint *Augustine* and others interprete that sentence of S. *Paul, Spiritus postulat pro vobis gemitibus inenarrabilibus, postulare non facit & gemere.* For they are the actions of the man, not of the holy Spirit, but as he inspireth him. And when it is said that God hardened *Pharaohs* heart, the interpretation heereof is two fold. First that it was God himselfe immediatly that did it, by withdrawing his grace: secondly, that it was by Gods permission, who suffered Satan to tempt him euen to obduratnesse of heart, without controule or hindrance. Howsoeuer it bee, all the euill actions of *Pharaoh* that proceeded from this hardnesse of heart, and euen that too, are attributed to *Pharaoh, Induravit Pharaoh cor suum*, saith the Scripture; and the reason heereof is, because he delighted and gaue his consent vnto this hardnesse of heart.

1. Reg. 18.

Inuasit spiritus Dei malus Saul & prophetabat in medio domus sux, tenebatque lanceā & misit eam, &c.

Thus fared it with the Diuell that possessed *Louyse*, when God by his absolute power (as the Diuell himselfe said, and often repeated that it was a very great miracle) constrained the Diuell to moue the tongue of *Louyse*, and to imprint in her imagination all which she should say, *Louyse* giuing her consent vnto it, out of a longing shee had to conuert the Magician and

*Magdalene*. All these prayers were the actions of *Louyse* and not of the Diuell but as an instigatour. Peraduenture God would haue it so, to demonstrate the more how greeuous the offence of the said *Magdalene* was; shee at that time sending forth hideous yell's and cries with all the force she had for the space of an houre, till shee had lost her voyce; as also to shew how much prayer and merit must be imployed in the conuersion of a miserable man, so farre banished from the presence of God. And although the wicked Spirit did sometimes speake by Parentheſis in his owne person, to declare that he was the authour and moouer of this discourse, yet this lets not, but that those other actions might bee humane, shee working with them, and not these Parentheses. And as wee haue noted vpon the passage in the 292. page, the act of the second of Ianuary and the 275. page in the act of the 29. of December, she afterward said, that she did labour and consent vnto all those prayers, as if it had proceeded from her owne proper and first motion. Which being so, there is no doubt but she might present the oblation of Iesus Christ to God his Father, as all Christians that are present at Masse do or ought to doe. *Pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, &c.* Hereunto I adde, that of S. *Thomas* cited before in our Epistle, who saith, that when a young man is tempted by the Diuell to enter into the orders of religion, who hopes by this meanes either to ouerthrow him, or by him to spoyle others, and that this young man doth then pray to God to giue him grace to bee receiued, this action is meritorious and good, as being a humane action, proceeding from a good intention, although the Diuell bee the authour thereof. And if when the Diuell straineth to put his first designe in execution, hee doe yet resist him, then gaineth hee a double conquest vpon his enemy. The same may bee said of all other good workes, as giuing of Almes, or hearing the word

word of God. *Athanas. sunt suppositorum.*

## THE X. DOVBT.

*The Diuell saith, that God promised him a diminution of his paines.*

## ANSWERE.

THe essentiall torment of the Diuels, which is the depriuation of the sight of God, and is the greatest of all others, together with the punishments allotted vnto them from the beginning, and proportionable vnto their first sinne, cannot bee subiect to augmentation or diminution, as may those accidentall paines bee, which are often written and mentioned in Exorcismes, *Angee tibi pœnas.* The doctours of Saint *Ieromes* time were of opinion, that euill spirits haue new punishments inflicted on them, as oft as they offended God, & these punishments are temporall: as parallell heereunto, there is an accidentall ioy in the good Angels at the conuersion of a sinner, which is lost againe, when hee returneth and falles into a relapse, but their essentiall ioy remaineth for euer. Besides God at the last iudgement will augment their paines. *Vt, quid venisti ante tempus torquere nos? & tradidit cruciandos in iudicium reseruari:* although there should bee nothing else done vnto them, then the shutting and penning of them vp in hel, being now at more liberty in the aire. And when a good Angell binds a wicked Spirit (as in *Tobias* and in the Reuelation) then is his paine increased, and when he is loosed, then is it diminished and taken away. So shall *Lucifer* be serued at the end of the world, *Soluetur Sathanas iam alligatus.* There is heere no doubt then, if we attribute this vnto the valimited power of God, by which he is able to do all things, and of this power doth the Diuel expressely speake, as we haue before obserued.

Hierom super 5. cap. Matth.

Marc. 5. Matth. 8. 2. Pet. 2.

Tob. 8. Apoc. 20.

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## THE XI. DOVBT.

*There is a ſhew and ſemblance of ambition, by reaſon certaine praiſes are beſtowed in common, and ſome given more particularly: which might well be ſpared.*

### ANSWERE.

TOuching this point, there are two ſortes of learned men, which haue ſaid their opinions of it. The firſt being led by the direction of their knowledge, anſwere candidely in three words, which for this purpoſe are as good as a thouſand. It is a Hiſtory. The others not regarding their knowledge (by which they might eaſily vnderſtand, that in the compoſure of a Hiſtory, the truth muſt be purely told and written, and muſt neither wrappe vp in ſilence, reprehenſions nor praiſes, vices nor vertues) conclude, that it had beene better to haue ſpared them. Notwithſtanding *Moſes* in his bookes, hauing regard vnto the rules of a Hiſtory, did otherwiſe, euen when he ſpake of his owne perſon. The ſame doth *Dauid* in his Pſalmes, *Iob* in his Hiſtory, Saint *Paul* in his Epiſtles. Truth it is, that I would haue pared this off from the Hiſtory, but thoſe that were there preſent did withſtand it, proteſting that they would then declare openly, that the Hiſtory was not ſyncere and full: which yet I wrote not, neither was I preſent at all theſe acts. The Hiſtory was giuen mee in Latine and French, and may word for word be iuſtified; yet did I qualifie and moderate this in the margent, and ſaid, that this might ſeeme to ſent of flattery: and for feare leaſt it ſhould be miſconceiued, that this was ſuppoſititiall. I afterwards ſubioyned, *Notwithſtanding this hath beene ſaid.* Concerning the Trinity which hee ſpeaketh of, himſelfe maketh explanation of it in theſe words. *When the creatures doe conforme their wills vnto the will of God, then haue*

Act. of the 27. of Decem. pag. 260.

*haue they not but one will with God.* And this is agreeable to Saint *Paul*, who saith, *Qui adhæret Deo vnus spiritus est cum eo.* And Christ himselfe witnesseth the same whē speaking generally of all Christians he saith *Iohn 17. Vt ipsi in nobis vnum sint.* But neither my selfe nor any of ours doe arrogate or lay claime to this, especially I who am a poore and miserable sinner before God. Men may iudge whether or no I haue been ambitious of mine owne glory, when in the Annotation which I haue set downe on that pointe, where the Diuell doth mention father *Laurent*, and father *Michaelis* for preachers, without speaking word of others that were very famous in that kind, I haue added these words: *He speaketh vnto the capacity of the simple people that were there present, because that these two did preach much in the cities of Prouince.* Many will beare mee witnesse, that I forbad all Odes and Epigrammes to be inserted in the beginning of the Booke, and I know not how the Printer was wonne vnto it, vnlesse through the importunacy of some. As for that which concerneth the religious orders in common, the mother *Therese* and the Abbot *Ioachim* haue foretold as much, saying, that about the end of the world two orders should be reformed in the Church, before the comming of Antichrist, and all the other orders should follow, *Postea omnes ordines reformabuntur.* Touching particular men (one of them being father *Romulus* Priest of the Doctrine) they are 66. yeeres of age, and this other not much short of it, so that it may be hence euinced, that their best rely is now on God, and that both their age and condition of calling will free them from any touch of worldly vanity: and God he knowes, that this History was meerly published for his glory, for the supportation of the Catholick Church, and for to stoppe the mouths of Hereticks, who wrested and abused the depositions of the Magician, that to our great disgust were put forth in print; which if it should passe vncheckt, it might adde obsti-

Ribadeneira in her life and workes. Ioachim Abbas in Hieremiam.

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nacy to the one, and bee a meanes to ſeduce the others. Therefore it was needfull to vnderſtand the courſe of this Hiſtory, which is the true antidote againſt thoſe curſed depoſitions. Thoſe that doe yet obiect, that Hereticks will take their aduantage thereof, let them read with diligence my Epiſtle to the Reader, and they ſhall perceiue that nothing makes for them. To conclude, this Hiſtory is true, to which nothing hath been added, and in which nothing is contained, either againſt faith or manners: againſt the authority of Church or State; no more then is in the collection of the Exorciſmes of the woman of Laon.

The reaſon why God hath permitted this wonder, may be on the one part the vnbeleefe of men, and on the other part the wrath of God for their vnbeleefe. Saint *Chryſoſtome* inferreth this concluſion againſt the Athieſts of his time, vpon the confeſſions which the Diuils made, and their rehearſal of the tortures which they ſuffered in hell. This proceeded not (ſaith hee) from their owne accord, for their pride that alwaies ſwelleth and neuer abateth, is too repugnant thereunto; but it is God that conſtraineth them to doe this, for the further conuiction of Athieſts, who beleeue not the word of God preached, nor yet the Scriptures. Wee are likewiſe taught by the Scripture, that when God is wroth with vs, he maketh men to vnderſtand his indignation, foure ſeuerall waies. Firſt when hee ſendeth them cruell and tyrannous Princes: as in the 13. of *Oſee* it is ſaid, *I will giue thee Kings in my diſpleaſure, and Rulers in my indignation.* The ſecond (which is an argument of greater anger) is, when hee ſuffereth euill and corrupt Paſtours to inſtruct the people either in doctrine (by permitting them to beleeue lies, becauſe they would not hearken vnto the truth) or in manners, as he doth threaten them in the 14. of *Ezechiel*, and in other places. So *Caiphas* by propheſying amongſt the Scribes and Phariſies, and inducing them to crucifie Chriſt Ieſus, gaue as it were a ſignal

Homil. 13. in Matth.

a ſignall of their enſuring ruine. The third (which is a greater demonſtration of wrath then the former) is, when the people are taught by Magicians and Sorcerers. Thus did *Balaam* propheſie amongſt the Moabites, and concluded that they ſhould be totally deſtroied. *Et conteret duces Moab.* The fourth (which is the greateſt of them all) is, when the Diuell is permitted to giue inſtructions vnto men, not by an immediate operation of his owne (for he is an inuiſible ſpirit) but by the bodies of thoſe that he doth poſſeſſe. And in this manner (ſaith S. *Chryſoſtome*) God doth conuict and threaten the Atheiſts, who will not beleeue hell fire. And thus did the Diuels cry againſt the Phariſies and vnbeleeuing Iewes, that Chriſt Ieſus was the Sonne of God.

So that from this Hiſtory we may draw three obſeruable points: the conuerſion of a ſinner, by whom others of like condition may take example: the detection of a curſed Magician; and the iuſt wrath of God againſt thoſe, who will not beleeue or follow that which is taught them by their Paſtours and Preachers. But hee that will make vſe of the foure ſignes aboue mentioned, ſhal thereby eſcape the diſpleaſure of God, and ſhall acquire a full meaſure of reward before him. If then wee doe thus conceiue of this Hiſtory, it can not chuſe but miniſter much edification vnto our conſciences.

Weare further to conſider, that God as the Creator and ſoueraigne Lord of all, doth imploy both good and bad Angels, about any thing that may tend to his glory and the execution of his good pleaſure, be it by meanes ordinary or extraordinary. Of this ſecond wee haue an example in the Scripture: It is certaine, that the leaſt Angell in Paradiſe, is more potent then the greateſt Diuell in hell; as the Diuell himſelfe doth preciſely confeſſe in this Hiſtory: yet did God ſuffer the Diuell to reſiſt and ſtand in affront with *Michael* the Prince of Angels, about the burying of the body of *Moſes*. And being

being not able to ſtoppe and vanquiſh him, hee had no other remedy but to flye to God, and to pray him to lay his command on Satan. *Imperet tibi Deus, increpet te Deus, Satan:* eſpecially in matter of iuſtice, whereof the Diuels are the executioners. Thus when God would trye *Iob* in his iuſtice, and cauſe all his cattell to be taken from him, all his children to be deſtroied, his houſes to be throwne to the ground, and fire to deſcend from heauen and conſume all his ſubſtance, then ſpake hee friendly to Satan, as is written at large in the booke of *Iob*. And when hee would declare his iuſtice vpon *Achab*, and had decreed to let him periſh in battell for his tranſgreſſions, hee ſpake vnto a wicked Spirit, and commanded him to goe and execute his pleaſure. Now becauſe this Hiſtory is an act of his iuſtice againſt one of the moſt impious and curſed Magicians that euer was, as appeared in his end, and that it was not a woman that diuulged this, but the Diuell himſelfe called *Verrine*, who publiſhed the ſame in her: and further, in regarde that God would ſhew an act of iuſtice vpon the conuerted ſinner, as the vnſufferable torments (wherewith for the ſpace of ſix moneths ſhee was in all mens ſight miſerably afflicted) doe very well teſtifie; it is not to bee wondered at, if heerein hee imployed two executioners of his iuſtice. Let vs then giue God leaue to doe whatſoeuer ſeemeth beſt vnto him, and not diſpute thus againſt his powerfulneſſe, and manifeſt good pleaſure.

## CONCLVSION.

We ought not to beleeue the Diuell; yet when hee is compelled to diſcourſe and relate a truth, then wee ſhould feare and tremble, for it is a token of the wrath of God.

ER-

# ERRATA.

Pag. 10. line 13. read, *The Dominican father.* p. 11. l. 22. read, *refrallerie.* p. 12. l. 27. read, *commissions.* p. 18. l. 24. dele, read, *it.* p. 38. l. 30. read *manors.* p. 82. l. 2. it not so, *it is not so.* p. 87. l. 16. in margine, from any *r. from him.* p. 96. l. viz. for them, *r. him.* p. 97. l. 13. leave out *(and further)* p. 103. l. 3. for them, *r. him.* p. 105. l. 19. for the, *r. thy.* p. 116. l. 10. *for part, r. heart.* p. 137. l. 27. *r. the blessed.* p. 143. l. 6. for these, *r. them.* p. *Ibid.* l. 30. *r. things.* p. *Ibid.* l. 36. *r. shew.* p. 146. l. 5. *r. 100000.* p. 152. l. 12. *r. in a good way.* p. 169. l. 18. *as like, r. like.* p. 172. l. 11. *r. famous.* p. 174. l. 32. leave out, *him.* p. 189. l. 26. *r. equall.* p. 198. l. 8. redresse, *r. address.* p. 216. l. 24. *r. favourable.* p. 219. l. 18. in margine, for this Saint, *r. the same.* p. 223. l. 13. for his, *r. him.* p. 235. l. 32. forwhom, *r. which.* p. 245. l. 34. questioned, *r. confirm* p. 246. l. 1. *r. do mini.* p. 252. l. 31. *r. follow.* p. 257. l. 17. *r. desiani.* p. 285. l. 35. *r. of one.* p. 333. l. 2. *r. englishp.* p. 361. l. 13. *r. Throne.* p. 387. l. 15. the pertinent, *r. department.*

## *Errata in the discourse of Spirits.*

Pag. 12. line 1. crust, read, *event.* p. 17. l. 5. this, *r. his.* Ibid. p. 28. leave out, *as.* p. 30. l. 9. Spiritum, *r. Spiritum.* p. 78. l. 24. do, *r. did.*

# THE ADMIRABLE HISTORIE OF A PENITENT woman conuerted, who was seduced by a Magician in the Country of Prouince in France: and of the end of the said Magician.

*The acts of the 27. of November. 1610.*

THE reuerend Father and Frier *Sebastien Michaelis*, Prior of the Conuent of S. *Magdalen* at S. *Maximin*, of the order of preaching Friers; hauing sent Father *Francis Duriptin* (aboue named) to Saint *Baume*, a place of penitence of the said Saints; about the same time also (which was the 27. of November, 1610.) there came thither from Saint *Maximin*, by Father *Michaelis* his appointment, Father *Romillon*, and Father *Francis Billet*, together with *Magdalene de Demandols*, and *Louyse Capeau*. And it was held expedient, that the said *Magdalene* should there soiourne, especially on S. *Andrewes* day, to make frustrate the menaces of the Diuels, that threatned to carrie her away that day, according to the compact made betwixt them two yeeres before, as the said *Magdalene* confessed.

Being come thither, and she hauing been formerly exorcised in diuers places, as at *nostre Dame de Grace*, at S. *Maximin*, and at *Aix*, by the space of many monethes; in which affaire the said Father *Francis Billet*

did exerciſe much patience in himſelfe, and charitie towards the ſaid *Magdalene*, yet was neuer able to draw the Diuels, who did poſſeſſe her, to ſpeake one word; vpon the 28. 29. and 30. of Nouember, the ſaid Father *Francis Billet* began againe to vndergoe the office of an Exorciſt at S. *Baume*, endeuouring to make the Diuels to ſpeake. In the meane time, by reaſon of ſome occurrence of buſines, it behoued the ſaid Father *Francis* to be abſent for certaine daies from S. *Baume*. Vpon whoſe departure (which was the 3. of December) the ſaid *Magdalene* was very carefully watched; for in the meane ſpace, eſpecially vpon S. *Andrewes* day in the euening, it chanced that the wicked ſpirits would ſenſibly and with great violence haue carried her away, euen when ſhe was in the holy place of *Penitence*, whither ſhe was led to preuent the worſt; as alſo the night before they lifted her vp very high from the ground, and would haue carried her out at a window, which is in the higheſt place of the Quire at S. *Baume*. In ſo much that Father *Romillon* not being able to hold her, was forced to call for aide, and to conteſt with the Diuels and ſay, She is ours.

*Magdalene* carried vp by Diuels.

The 3. of December Father *Romillon* and the ſaid Father *Francis Billet* before his departure, did intreate Father *Francis Domptius* the Dominican, that he would make ſome Exorciſmes for Father *Romillon*, who by reaſon of his age was to vndergoe that labour; aſſuring him that Father *Michaelis* would auow the fact, becauſe he had taken him as his aſſiſtant, in his proceedings of Inquiſitour, to annihilate and breake off all contracts betweene the Diuell and *Magdalene*. To which Father *Domptius* then anſwered very coldly, becauſe hee had been formerly trauelled and wearied with the preſſure of the like charge.

Notwithſtanding vpon the 6. of December he began to coniure *Louyſe*, and at the firſt Exorciſme one of the Diuels that was in her bodie, began to ſpeake. Then the ſaid

First ſpeech of *Verrine*.

ſaid Dominican Father commanded him to worſhip God, and to bow himſelfe in the adoration of him, and to doe things of the ſame nature, which he readily did to the great aſtoniſhment of the Exorciſt, who had vpon another occaſion laboured three weekes, to make a Diuell called [illegible] to performe an action of that kind.

The act of adoration of the ſaid *Verrine*.

The 7. and 8. of December, vpon the continuance of the ſame Exorciſmes, twice a day, the Diuels were aſked and readily anſwered, that there were three of them in the bodie of *Louyſe*, and that they reſided there by meanes of witchcraft: the firſt of them named himſelfe *Verrine*, the ſecond *Greſil*, and the laſt *Sonneillon*: and that all three were of the third order, to wit in the ranke of Thrones.

Poſſeſſion by witchcraft.

During this time, *Verrine* one of the Diuels in *Louyſe* gaue a ſigne of his being in her bodie, and it was this: As the Dominican (who had been now an Exorciſt for the ſpace of three weekes) had after Euen-ſong finiſhed his Roſarie, (as is the manner of the order of S. *Dominicke*) hee did immediatly preſent three prayers vnto three Saints, to the *Virgin Mary* the mother of God, to S. *Magdalene*, and to S. *Dominicke*; and then did ſenſibly feele a maruellous power, deuotion, and attention in himſelfe, ſo that he was amazed from whence ſuch incitements might come, and endeuoured by al meanes to ſlake the force of them, and to know the reaſon of this ſtrange motion. But he could not finde the reaſon of it, vntill hee affronted the diuell with an Exorciſme, and ſo demanded of him, what were the Saints that did moſt diſquiet him? Who anſwered, they are thoſe whom thou doeſt with ſuch ardencie of affection pray vnto. The Exorciſt aſked him, whether it were not Saint *Paul* (vnto whom he euer bore a particular deuotion.) The diuell ſaid, no; but it is the *Virgin* mother of God, *Magdalene*, and *Dominicke*: yet had not the Exorciſt ſpoken a word of this to any perſon whatſoeuer.

The Exorciſt tries the diuel.

*The acts of the 8. of December, which was the 4. feaſt of the ſecond weeke of Aduent, and the day of the conception of our Lady. 1610.*

THis day in the euening, the ſaid Dominican Father began to exorciſe; and vpon the entrie vnto the ſame, *Verring* began to ſpeake in this manner following, to the honour and praiſe of the ſacred Mother of God, ſaying:

a. b. *Mary* is the goodlieſt creature that euer the eternall Father created, to my great griefe doe I ſpeake it. She ſtandeth inceſſantly before her ſonne making interceſſion for you: ſhe ſheweth him the wombe that bare him, the breaſts that gaue him ſucke, and all the ſeruices that euer ſhe did for him in the world. True it is that ſhe is ſo faire, that the diuels themſelues would endure all the tortures of the world only to haue a ſight of her beautie; but they could neuer haue the grace to ſee her in glorie, neither haue they deſerued, or euer ſhall deſerue the ſame, by reaſon of their exceſſiue pride and arrogancie. She is ſo amiable, ſo excellent, and ſo rich in all perfections, that neither Angell, nor Archangell, no not the Seraphins themſelues, can be equall matches vnto *Mary* in beauty. She is rich and a Queene together, ſo that it were an idleneſſe to demaund, whether ſuch a one as ſhe be able to beſtow on thoſe that beg it of her: ſo is ſhe wiſe, and doth therefore know all your neceſſities. Beſides, ſhe is merciſull, and is euer in the preſence of her Sonne ſuing and ſaying: Sonne, take compaſſion vpon theſe miſerable ſinners, for many

a Wee are to take theſe and the following diſcourſes, as we take the diſcourſes of *Balaam* the Inchanter, and of *Caiphas* that prophecied of Chriſt Ieſus; not of their owne voluntarie or proper motion. S. *Athanaſius* ſaith, that when the diuell perſwaded S. *Anthony* to pray vnto God, he prayed vnto him, not becauſe the diuell ſaid it, but becauſe hee ſpake agreeable vnto the word of God. *Athanaſius vit. Anthony.* Thus we beleeue the diuels ſaying in Mat 8. Mark 5. Luk 8: that Chriſt Ieſus was the Meſſias, and the Son of the liuing God; not becauſe they ſaid it, but becauſe they were inforced to ſpeake according to the Scriptures. They feare and tremble (ſaith S. *Iames*) vnder the puiſſant arme of God, who ſerueth his turne with them as he pleaſeth. Dragons and Serpents, fire and haile, doe all worke the will of God, ſaith *Dauid*, Pſalm. 148. b Exclamation vpon the conception of our Ladie.

times

times they vnderſtand not what they aske. And in this (ſaid he) they are like the mother of the ſonnes of *Zebedeus*, who prayed that one of her ſonnes might ſit at the right hand, and the other at the left, not knowing that ſhe wronged her ſelfe in ſpeaking ſo, and that thoſe that were on the left hand ſhould be damned. But your God, who knoweth better then you what is needfull for you, will anſwere, *You know not what you aske.*

You will tell me, that this is no new thing which I vtter, it is true, but this is new, that the diuell doth ſpeak theſe things.

I ſay then, that it is good to loue, ſerue, and honour the moſt bleſſed and moſt worthie mother of God; for all thoſe that are carried with a full and perfect zeale vnto her, they ſhall neuer, it is true, it is true, it is true, they ſhall neuer, neuer *(O Mary thou ſacred mother of God)* be put to confuſion. The diuell himſelfe by the coaction of thy Sonne is forced to honour thee, and to call thee the mother of God, a thing vnaccuſtomed to be done by diuels: for they call thee either plaine [a]*Mary*, without any acceſſion of title, as did the Iewes in contempt, or they name thee by ſome other names of blaſphemie in great indignation: but neuer before by this ſo excellent an attribute, as the bleſſed mother of God. And vſing theſe words, you ſay all that may bee ſaid, of a Ladie, in honouring her with the title of the Mother of God; then which no dignitie is more excellent, none more venerable.

[b] Shee is alſo all in all; for ſhe is the daughter of the Father, the mother of the ſonne, the ſpouſe of the holy Ghoſt, and the peereleſſe temple of the ſacred Trinitie. Shee is beſides, ſiſter vnto the Angels, yea euen their Queene and Princeſſe. I ſay further, that next after the bleſſed humanitie of Chriſt, ſhee hath her Quire alone, as one whoſe excellence admitteth no partners or equals to keepe her companie. And in that ſhee is the onely and moſt matchleſſe mother of God, it ſtands

[a] The contempt of the diuels towards our Ladie.

[b] He limiteth this afterwards, ſaying, next to the humanitie of thy Sonne.

with reaſon, that hee who is cloathed with all power, wiſedome, and bountie, ſhould mould and faſhion her to admiration: neither are we to wonder that it is ſo.

Many there are that haue a will to do good, but their impotencie and diſability maketh them come ſhort of their intendments: others haue knowledge, to doe good, but by reaſon of ſome bodily impeachments, or for want of grace they cannot imploy it thereunto: for the diuels haue knowledge, but it ſeedeth them very little. But [c] thou (ſpeaking of God) it is true, I ſpeake it conſtrainedly, and not out of affection, thou art omnipotent, all-knowing, and euerlaſtingly good, who art able to make out of nothing whatſoeuer ſeemeth good vnto thee. Notwithſtanding it is true, there are thoſe that for all this are vngratefull.

During theſe and the like diſcourſes ſo full of vſe and obſeruation, the ſiſter [d] *Catherine* of France was ſent for, and brought with her *Magdalene* that was poſſeſſed, that ſhe might know the rare and tranſcendent praiſes of the bleſſed mother of God (for it was held vnmeete that [*] *Magdalene* ſhould be preſent at the exorciſing of *Louyſe*.) And being come thither and ſeated on the firſt ſtep of the place of the holy Penitence, *Verrine* about the end of his diſcourſe turned towards her, and began to yell with a hideous out-cry. *Belzebub*, although thou be my Prince, yet there is one greater then thy ſelfe, that commandeth me to ſpeake in thy preſence: yes, [a] yes, I am conſtrained to ſpeake before thee.

Proud *Belzebub* the Prince of Diuels, who was in the body of *Magdalene*, hearing theſe words, began to bellow like a furious Bull, and wreſting aſide the head and eies of *Magdalene*, with great wrath and fiercenеſſe he tooke her ſhooe, and threw it againſt *Verrine*, ſo that therewith he ſtrucke *Louyſe* on the head.

[c] Exclamation in the praiſes of God.

[d] This was *Magdalenes* Gardian, a woman admirably vertuous, whom we haue beheld rauiſhed in a trãce, as ſoone as ſhe had with teares receiued the bleſſed Sacrament.

[*] There was obſerued a great hatred betwixt the two poſſeſſed, proceeding from the diuels that were contrarie.

[a] The Diuell that is inferiour, dares not ſpeake in the preſence of his Superiour without his permiſſion, becauſe he is reſtrained by one mightier then he: for the order they haue in hell is naturall. And we haue obſerued that the two companions of *Verrine* would neuer ſpeak without his permiſſion; nor the companions of *Belzebub* without his permiſſion, or in the abſence of the ſaid *Belzebub*.

Notwith-

Notwithſtanding theſe brauadoes of *Belzebub*, *Verrine* addreſſed his ſpeech vnto the ſaid *Magdalene*, and ſaid. [b]O *Magdalene*, how bleſt is S. *Baume* in thee. It is true *Magdalene*, bleſſed for euer is this S. *Baume*, becauſe in this place if thou wilt, thou ſhalt become a ſecond *Magdalene*: but hitherto thou remaineſt arrogant, vnthankfull, obdurate. I tell thee *Magdalene*, that thy Creatour is yet readie to die for thee. This is true, *Magdalene*: *Mary* intercedeth for thee, and pleadeth for thee before her ſonne, and euer ſaith vnto him. My ſonne, *Magdalene* will be conuerted vnto thee. But O curſed, polluted, deteſtable woman as thou art, thou ſtill ſhutteſt vp the dore of thy heart. *Magdalene* take heede vnto thy ſelfe; take heede, take heede, take heede *Magdalene*. I tell thee, neuer was *Iudas*, neuer was *Herode* ſo tormented as thou ſhalt bee, except thou amend thy life and conuerſation. *Magdalene*, forſake theſe Diuels, *Belzebub*, *Leuiathan*, *Balberith*, *Aſmodee*, *Aſtaroth*, forſake this infernall ſocietie, *Magdalene*: they all doe thirſt after nothing elſe but after thy damnation. *Louyſe* is but the inſtrument of this diſcourſe, ſhee is poſſeſſed out of loue to thee. God gineth the touch vnto this inſtrument, to make thee liſten after his melodious harmonie. It is true *Magdalene*, this good God will receiue thee to grace; if thou doe repent, thou wilt proue another *Thais*; Humiliate thy ſelfe *Magdalene*, and returne and obey S. *Urſula*.

[b] The firſt reprehenſion of *Magdalene*.

A [c]miracle, an vn-heard of miracle, and which will neuer happen againe, that the Diuell ſhould conuert ſoules, and be in ſtead of a Phyſitian, an Apothecarie and a Surgeon.

[c] He here begins to diſcouer this miracle.

After all theſe diſcourſes, [d] *Magdalene* ſtill remained obſtinate, and in her firſt deſperate eſtate; at which all the compaſſionate ſpectators were much amazed, not onely for the hardneſſe of her heart, but alſo to heare ſuch high and myſterious diſcourſes, and pronounced after more then a cuſtomarie manner. It was then held

[d] The hardneſſe of *Magdalens* heart.

fit, to offer her vnto God by the 7. penitentiall Pſalmes and other prayers.

When this was accompliſhed, the father Dominican ſaid vnto her. *Magdalene* where are thy [a] teares? where are thoſe gnawings and remorſes of conſcience? where are thoſe ſighes which a penitent woman ought to haue? At this *Magdalene* began to weepe, and bitterly bewailing her ſelfe ſhe fell downe at the feete of thoſe that were preſent, and asked forgiueneſſe, with this proteſtation, that ſhe knew her ſelfe to be a curſed and diſconſolate ſinner: ſo that euery one remained well edified thereby, and conceiued good hope of her conuerſion.

[a] Prayer cauſeth teares.

## *The Acts of the 9. of December.*

ON which day in the morning *Louyſe* and *Magdalene* were by the ſaid Dominican father exorciſed, and at the entrance of the ſame *Verine* began to ſpeake in this manner. [a] Accurſed woman, liſten and bee attentiue vnto what I ſhall now ſay vnto thee: I call thee accurſed, becauſe in the world there is none ſo impure as thou: it is true, thou art moſt wicked, and ſhalt bee moſt vnfortunate, vnleſſe thou bee conuerted. Neuer [b] was *Cain*, neuer was *Iudas*, neuer was *Pilat*, neuer was the rich Glutton ſo horribly tortured, as thou ſhalt be. *Louyſe* is no Philoſopher, *Louyſe* hath no indowments of literature, *Louyſe* neuer was a ſtudent, and thou well knoweſt, that *Louyſe* vnderſtandeth not the ſecrets of thy heart; but almightie God who knoweth thy moſt reſerued cogitations, compelleth me to ſay, that [c] thou haſt againe harkened vnto *Belzebub* with ſtronger attention (diſſembling and graceleſſe Witch as thou art) then vnto thy Creatour: and this thou couertly doeſt day by day. Graceleſſe and accurſed woman, I do here lay it vnto thy heart, that he is fearfully incenſed againſt thee. And though it be an vncontroulable truth, that thou

[a] The 2. reprehenſiõ of *Magdalene*.

[b] Theſe are as ſtrokes of a hammer, to conuert a relentleſſe perſon, and to bruſe and bray his heart.

[c] The firſt accuſation of the Sorcereſſe.

thou art a thankleſſe and proud wretch, yet doth the [4] mother of God ſtand for thee: ſhee is euer, euer, euer ſpeaking for thee; ſhe is euer telling her ſonne: to morrow *Magdalene* will be obedient, to morrow *Magdalene* will be humbled, to morrow ſhe wil turne to goodneſſe, to morrow ſhee will be conuerted. O heart of ſtone, O heart of marble and of Diamond, nothing can ſoften or make thee tender but the blood of the Lamb. Looke to thy ſelfe *Magdalene*, and be no more willull, elſe art thou euerlaſtingly vndone: O thou a thouſand and a million of times accurſed, damned ſhalt thou be, and that more deepely then any other, the Diuels ſhall carrie thee body and ſoule to hell. I ſay vnto thee, neuer was there, nor ſhall be ſuch a wonder, as God hath now wrought for thy ſake. It is true, thou vngracious and flint-hearted woman, that God could doe no good vpon thee neither by his inſpirations, nor by preaching, nor by reading, nor by Angels, nor by all thoſe that are in heauen, nor by ſo many good men as haue prayed for thee. What? muſt thou haue a Diuell to conuert thee? muſt thou haue a Diuell to be thy Phyſitian, Apothecarie, and Surgeon? This is more ſtrange, then to ſee a hundred, and a hundred, and a hundred dead bodies raiſed and enliſened againe. The defect is no where but in thee, to be if thou wilt, another *Magdalene*, another *Thais*, another *Mary* of Ægypt, and another *Pelagia*. *Magdalene* I aduiſe thee reſiſt no longer, open the dore which thou haſt locked againſt thy God, and he will compaſſion thy youth, and giue pardon to thy tranſgreſſions.

*Verrine* continued on, and ſaid. *Magdalene*. Thou knoweſt well, that *Louyſe* is very ſcrupulous and daintie of an oath; and will not ſweare for any good. I then doe ſweare by your God and by your Redeemer, that it is moſt true which I haue formerly ſpoken. And till this preſent thou diddeſt conceiue it was *Louyſe*: is not this true? The all-powerfull God who ſeeth thy in-moſt imagi-

[4] Exclamation that our Lady intercedeth for ſinners.

imaginations, constraineth me to speake it.

Then hee cried. Ha, woe is me. [a] Ha, *Belzebub* thou doest threaten me; but I must not regard thy threates, for a maister more potent then thou, and all hell besides doth command me. Then turning to *Magdalene* hee said; *Magdalene* renounce *Belzebub*, *Leuiathan*, *Baalberith*, *Asmodee*, *Astaroth*; say but, *I renounce thee cursed Belzebub*, and thee wretched *Leuiathan*, & thee *Baalberith*, and thee *Astaroth*, and thee *Asmodee*. Then he willed the Exorcist that hee would force him to make this [a] abiuration, which hee did by the mouth of *Loryse*. After the end of this discourse and of so terrible an inuective, the Father Dominican turned to *Magdalene*, and commanded her to say, *Conuerte me Domine, & conuertar ad te*. Then began she to weepe very tenderly, and in external appearance shewed marueilous great contrition for her life past, and oftentimes kissed a Crucifix which she held in her hand.

The Dominican when he perceiued in her so much compunction, after the terrible batteries of such a hammer, that did so beate at the gate of her heart, asked her how she found her selfe. *Magdalene* answered: Ha! my father, I am at the brink of desperation. [b] To which the said Father replied: No *Magdalene*, God doth not call thee to reiect thee afterwards. Be confident that the gate of his mercy is opened vnto thee, and that his hand is stretched out to receiue thee. *Magdalene* resist not his motions any longer, but ponder well vpon them, for in them God doth offer vnto thee the remission of thy sinnes, and such abundance of grace, that if thou be willing, thou maist proue another *Magdalene*. What inducement leadeth thee to be distrustfull of the bountie and mercie of thy Redeemer? To which, she said, I [c] am as it were swallowed vp in the immense sea of my offences, and with the foulnesse of my transgressions.

Then did *Verrine* lay hold on those words, and said: I haue not spoken this vnto thee, to occasion thee to despaire:

[a] *Belzebub* inuisibly menaceth him, according to the mutuall language, that Spirits haue.

[a] *Verrine* neuer made oth or abiuration but by the commandement of the Exorcist. *Magdalenes* contrition.

[b] The Exorcists exhortation.

[c] She was also much ashamed that she was proclaimed a Sorceresse in the presence of all the people.

ſpaire: no, no, *Magdalene*, although any other ſinner ſhould commit a million of impieties more then thy ſelfe, *Magdalene*, it is true, God would pardon him vpon his comming home vnto him. God cannot lie, he hath ſaid it: *In quacunq; hora*, He hath made no ſeſſement of the number, or enormitie of ſinnes, he deſireth only vnfained repentance: and it is moſt true, God receiueth a ſinner as the prodigall childe was receiued. Theſe and the like words were vttered by *Verrine*, ſo that the whole aſſemblie was poſſeſſed with more amazement, then on the day before. [d] The mercie of God.

The ſame day after Euening-ſong were *Louyſe* and *Magdalene* exorciſed by the ſame Dominican Father before the great Altar at S. *Baume*, where there remaineth a pourtrait or picture of the bleſſed Mother of God, with her ſonne Ieſus in her armes, hauing on one ſide of her the bleſſed S. *Magdalene*, and on the other ſide S. *Dominicke*. At the beginning of the Exorciſmes the ſaid Father demanded of *Magdalene*: Doe you acknowledge your ſelfe to be a proud, vngratefull, and refractorie woman, and to be the moſt miſerable creature that did euer tread on earth? Doe you renounce with your whole heart *Belzebub* and his adherents? Are you readie to ſet open your heart to God, who hath created you? To which ſhe anſwered, yes: and in contempt of Sathan ſhe ſpit [e] three ſeuerall times vpon the earth. Then preſently ſpake *Verrine*, and ſaid: *Magdalene* true it is, that this is the firſt time thou ſpakeſt from thy heart. *Magdalene*, now doth the whole hoſt of heauen reioyce for thee, and all hell is in great ſorrow and confuſion: the Almightie compelleth mee to ſpeake it. *Magdalene*, take now vnto thee thy God and thy Creator for thy Father and husband. Loue him, and him alone with all thy heart, and let neither men, nor women, nor any other creature whatſoeuer ſhare or haue fellowſhip herein, but for his ſake. *Magdalene* deliuer vp the key of the three faculties of thy ſoule vnto him, for he [e] She ſpit at the perſwaſion of the Exorciſt.

he now begins to take affection vnto thee.

*Verrine his perſwasions to Magdalene.*

¶ *Magdalene*, thou doeſt affect beautie, thy ſpouſe is the comelieſt amongſt men. Hadſt thou but once ſeene him, as hath that other *Magdalene*, thou wouldeſt nothing but languiſh after him. It is true (ſaid he, turning to thoſe that were preſent) you know not this, but we know it well: yet neuer ſaw we him in his glorious beautie, although wee would endure whole millions of tormens to gaine the fruition of the ſame.

I ſay, *Magdalene*, thy ſpouſe is moſt louely, moſt gracious, moſt perfect: He would yet be readie to die for thee, and for all thoſe that are here: he hath hands of iron for vs, and feete of wooll for you. He that knew the greatneſſe of his beautie, would ſuffer millions of torments, to haue only a glance of him, as he paſſed by: yea the very diuels confeſſe, that he is beautie, goodnes, and perfection it ſelfe.

Thou loueſt riches and pleaſures, *Magdalene*; thy Spouſe is powerfull to beſtow vpon thee Paradiſe and Heauen, which are repleniſhed with all riches and pleaſures that may be. Fie on diuels, fie on *Belzebub*, fie on all hell. True it is, *Magdalene*, that we Diuels promiſe mountaines and maruels, but the wages wee giue to thoſe that ſerue and pleaſure vs, is meerely hell. But with thy Spouſe there are a thouſand millions of pleaſures, which doe neuer decreaſe, nor will euer haue end. The delights there are ſo infinite, the contentation ſo numberleſſe, the ioyes ſo exquiſite and immenſe withall, that though I ſhould diſcourſe thereof vntill the day of iudgement, yet could I not ſet foorth their vndeſcribeable greatneſſe and excellencie.

*Magdalene*, thou loueſt nobleneſſe of blood: Thy Spouſe ſhall ennoble thee, and place thee in the ranke and condition of a Queene and Princeſſe: onely loue him with all thy heart, ſithence he loueth thee ſo much, and will inueſt thee with ſo much honour.

Thou art alſo to take the moſt bleſſed Mother of

God

God for thy mother: For thy g naturall mother heere wisheth thee much good, but hath not abilitie of performance: but the sacred Mother of God hath all power to satisfie thy desires; all knowledge to vnderstand what is meete for thee: all goodnesse to grant thy requests vnto thee. *Magdalene*, she is so amiable, that she is not to be paragond by any: we Diuels neither haue seene her, nor shall see her; but it is in thee to behold her, if thou wilt. *Magdalene*, the Diuels will assault thee againe and againe, euen vntill they tempt thee to despaire: but bee of good cheere, be of good cheere; God will yeeld thee his assistance, if thou wilt but permit him to discipline and gouerne thy soule. And take thou no thought for any thing, for the victorie will remaine with thee.

g The arriuall of *Magdalenes* mother.

True it is, *Magdalene*, that to enter into Paradise, thou oughtest to tread in the paths of simplicitie. Thou hast read many bookes, but art little aduantaged by them. The gate of Paradise is so narrow, that there can enter in but one at once, neither can you passe so, but you must be forced to creepe vpon your belly. Thou art to thanke h *Magdalene* a thousand million of times, for she hath done much in thy behalfe, and will hereafter be thy aduocate, yea euen thy sister to be assistant vnto thee in all perils and dangers.

h S. *Magdalene* intercedeth for *Magdalene*.

Thou oughtest also to render thankes vnto S. i *Dominicke*, (a great enemie of mine he is) for he hath mediated much in thy behalfe.

i *Dominicke* an intercessor for *Magdalene*.

Thou must doe the same vnto the Angell that is thy Gardian, who hath begged thee of his Lord, saying: Lord leaue *Magdalene* to me, suffer her to be a day longer in my custodie, and she will be conuerted, she will repent, she will readily relinquish all the blandishments and inticings of hell. Courage then, *Magdalene*, for thou hast gracious and diligent Aduocates for thee vnto God. Then shewing her Father *Romillon*, and the Father the Exorcist, he said vnto her, *Magdalene* behold

thy

thy Gods on earth, thou art yet as a childe, ſuffer thy ſelfe to be gouerned, humble thy ſelfe, be obſeruant of them, and follow their aduice and counſell.

*Verrine* added: *Magdalene*, tell me, didſt thou neuer ſee the Diuels? Whereunto ſhe anſwered, that ſhe had. Then ſaid *Verrine*: And knoweſt thou not, that the inferiour Diuell dareth not to ſpeake in the preſence of his ſuperiour. Is it not thus? Speake? To which ſhe anſwered, that it was ſo. After this was ſpoken, *Verrine* ſaid to *Belzebub*: I regard not at all thy threats; a greater Maſter then thou commandeth me. In Hell I owe thee homage and obſeruance, as one more powerfull then my ſelfe, but being in this bodie, I haue nought to doe with thee: for I am here by the appointment of thy Creator.

[b] She had ſeene them often at the Synagogue and elſewhere.

Then towards the end, he addreſſed his ſpeech again to *Magdalene*, and ſaid: Thou haſt been ſerued like a Princeſſe, thou haſt had the firſt place at the table, and the middle, and alſo the laſt. Content thy ſelfe, and diſgeſt this remonſtrance well: all theſe diſcourſes are intended to thee.

When this was finiſhed, the whole aſſembly thought it fit to ſay a *Te Deum laudamus, &c.* to giue thankes vnto the Almightie for his manifold mercies ſhewed downe from aboue vpon the ſaid *Magdalene*; which was done to the great ioy and contentment of her owne mother, who by accident was there preſent at S. *Baume*.

*Te Deum laudamus, &c.* being ended, *Magdalene* caſt her ſelfe at the feete of her mother, and humbly craued her pardon; and performed the ſame to the whole aſſemblie, who receiued much comfort and gladneſſe, to ſee the vnbounded and infinite bountie of God towards his creatures.

At the ſame time ſome aduiſed *Magdalene* to take her Creator for her husband, the bleſſed Mother of God for her mother, the holy S. *Magdalene* for her ſiſter, and S. *Domi-*

S. *Dominicke* for her father, and all the Angels for her brothers: and so to call them by these seuerall appellations, when she prayed. This being done, she directed a letter by the aduice of the Father her Confessor to her blessed and gracious Mother the Virgin *Mary*, in this following manner.

My[1] most sacred, most glorious most sweet and amiable Mother, I salute you with my very heart, and present my selfe before you, as a poore afflicted daughter before her mother, to receive some consolation. I do addresse my selfe to you (my deerest and most amiable mother) as a poore desolate girle, that is on all sides destituted and defeated of comfort, deuoid of all goodnesse, and surcharged with whatsoeuer is naught. I therefore in all humilitie pray you to take pitie vpon me, and do here protest, that I offer and consecrate my selfe wholly vnto you, and doe freely bequeath you the keyes of my heart, that you may in the midst thereof implant the vnstained lilies of puritie and chastitie, that my deerest spouse *Iesus* may repose himselfe and take his delight in the same. I giue also vnto you the keyes of the three powers of my soule: the key of my vnderstanding, to plant therein the lawrell of perfect hope, that I may trust wholly vpō my spouse: the key of my wil, to plant therein the rose of feruent loue, that I may aboue all things cleaue vnto him, and for his loue abandon all other by affection: the key of my memorie, to plant therein the violet of deepe humilitie, to put me in minde of my base and meane condition, that so I may deiect and debase my selfe to the feete of euery one, after the example of my beloued and deerest spouse. And I heartily beseech you my deerest and best beloued Mother to accept these my prayers and offers, so shall I remaine now and for euer, your most humble, most obseruant, most vnworthie daughter, seruant and slaue, *Magdalene* of *Iesus*.

This letter Father *Romillon* did then approue of, but the

[1] The letter that *Magdalene* wrote to the mother of God. See the answere vnto the doubts in the Obiection after the Epistle to the Reader.

the correction thereof was on the twelfth of December, as afterward appeareth by the acts of the ſaid day.

*The acts of the* 10. *of December.* 1610.

THis day in the morning were *Louyſe* and *Magdalene* exorciſed by the Dominican Father, in the preſence of foure Pilgrimes come [m] from Rome, and of many other perſons of the countrey of Prouince. Then at the beginning of the Exorciſmes, *Verrine* began to diſcourſe in this ſort.

[n] Call to remembrance the day of Gods iudgement, how dreadfull it will be; when hee ſhall ſeparate the good from the bad, and ſhall ſay, Come, giue me an account of your workes of mercie.

He will not aske you, whither you haue read or prayed much, whether you haue been great or baſe, noble or ignoble: no, no, hee will not mention this, but will ſay, Come, giue me an account, whether it be not true, that when I was a hungrie, you (directing his ſpeech to thoſe that he reprooueth) gaue me no meate; when I was thirſtie, you gaue me no drinke; when I was naked, you cloathed me not; when I was a ſtranger, you receiued me not; when I was ſicke, you viſited me not; when I was a priſoner you redeemed me not; when I was dead you buried me not. Then ſhall they anſwere and ſay: What? were you a hungrie? were you thirſtie? could ſo great a Lord as you ſtand in need of any thing? could you be naked? we neuer ſaw you thus. *Verrine* followed on, and ſpeaking in generall, as well to thoſe that were abſent, as to thoſe that were preſent, he ſaid: [o] O miſerable and vnthankfull men, how miſunderſtanding you are of the benefits of God. You call your ſelues Chriſtians, but doe not the workes of Chriſtians: you haue a God ſo good, that the very Diuels doe confeſſe his ouer-much goodneſſe. What more great expreſſion and

[m] Great troupes did daily flocke thither.

[n] Exclamation touching the laſt iudgement.

[o] A worthie reprehenſion of Chriſtians.

and ſigne can you haue thereof, then to heare him ſpeak theſe words, *Whatſoeuer you ſhall doe vnto the leaſt of mine, I will take it done vnto my ſelfe.*

Miſerable is the ſtate of thoſe Chriſtians, who doe not loue and ſerue ſo good a God, know yee therefore, that thoſe who remaine in their obſtinacy and wilfulneſſe, and yet haue heard thoſe dreadfull words, which God ſpake to the curſed and reprobate, *Ite maledicti in ignem æternum*, Ha! how well doe they deſerue to incurre the moſt ſeuere caſtigation.

We are to note, that *Verrine* ſpake theſe words with ſuch hideous cries, and fierceneſſe, that he ſeemed deſperatly enraged: and often repeated theſe words *Ite maledicti*, about fiue ſeuerall times; and gaue intimation, that ſince they had ſlighted and ſet at nought all the wounds of our Sauiour, together with the bleſſed Trinity, and the 10. Commandements of the law; it comported with good reaſon, that they ſhould experiment and try that amazefull ſentence.

Hereunto *Verrine* added. Your God is ſo full of indignation, and ſo dreadfull, that the beames proceeding from his eyes as from bright-ſhining flames, cannot be endured by the wicked: Yea the paines of hell it ſelfe are not more vnſupportable, then is the fury of this great Iudge, when once he is prouoked by them.

I ſay further, that the ſoules p in hell are ſo horridly fearefull, that if any of them ſhould be preſented before you, the ſight thereof would prooue vnto you ſo ghaſtly and vnſufferable, that you would dye in the place, to ſee all their deformities, pollutions, loathſomneſſe, ſtinkes, and meruailous torments. But your God is ſo good, that he will giue to euery one according to his deſeruings (not for their q merits, but from his owne bounty, for if he ſhould handle euery man according to his deſerts, there would few ſcape hell:) And this great God, be your good workes neuer ſo meane, yet if they flow from charity and the merits of his paſſion, hee will

p The ſight of the damned fearefull.

q The vocation and firſt grace is the pure & meere grace of God.

giue them a reward, as he hath promiſed, ſaying, *Come yee bleſſed of my father, &c.*

Becauſe when I was a hungry you gaue mee meate; when I was thirſtie you gaue me to drinke; when I was a ſtranger, you tooke me in; when I was dead, you buried me; when I was ſicke you viſited me; when I was naked you cloathed me; when I was in priſon you redeemed me. Then ſhall he carrie them to Paradiſe, to haue there the fruition of his pleaſures, becauſe they contemned all for his ſake. And ſince they were his companions at the Croſſe, it ſtandeth with reaſon, that they be his Aſſociates at his table. Theſe words were no ſooner ended. but hee cried, I am mad, I am mad; I

[r] The conſtraint of Verrier, which he auowe him all his diſcourſe.

[r] am compelled to expreſſe this not for loue, but vpon conſtraint.

It is ſtrange that a ſouldier ſhould kill himſelfe with his owne weapons. It fareth ſo with mee, who take armes againſt my ſelfe, wherewith my owne throat is mangled. But what remedie: God will haue it ſo.

Is it not a thing that was neuer heard of before, that the Diuell is at variance with the Diuell, and that hell combateth againſt hell?

Here is to be obſerued, that this diſcourſe and many others ſemblable vnto them, were ſpoken with ſuch an emphaſis and efficacie, that all the aſſembly began to weepe, and to aske God forgiueneſſe: as alſo to confeſſe themſelues, and to receiue the Sacrament inſtantly vpon it. Of which the foure aboue-named Pilgrimes would needs giue atteſtation in forme as followeth.

[f] The Pilgrimes arriuall, and teſtimonie of the precedent Acts, beſides ordinarie witneſſes.

The 10. of December 1610. there came to S. *Baume* [f] Monſieur *Arnoulde Borffartigues*, Canon and Sexton of the Cathedrall Church of Cominge, Doctor of Diuinitie, *Iames Andry* Merchant, of Troy in Champaigne, *Iohn Gallois* Gold-ſmith, and *Claud Gaudet* a Merchant Draper of Troy in Champaigne, which were preſent at the Exorciſmes, of the two women that were poſſeſſed, about three ſeuerall times, and heard very admirable

mirable accidents touching this particular. In witneſſe whereof we of our owne proper motion haue ſubſcribed our names, for the publique good, and for the reducement & bringing home of many millions of ſoules by the miraculouſneſſe of the ſame, where the Diuell is enforced to vtter the truth of the Goſpell by the mouth of a woman called *Louyſe*, being thereunto commanded by almighty God. And hauing no further occaſion to remaine or ſoiourne here any longer, as men harried with the trauell and toyle of our iourney from Rome, we haue left our teſtimony in the hands of the venerable father the Exorciſt, in the preſence of the fathers that were preſent, and of many others. In truth whereof we haue ſubſigned our names. *Borffartegues, Iohn Gallois, Gaudet, Audry.*

The ſame day in the euening were *Louyſe* and *Magdalene* exorciſed by the Dominican father, and at the beginning of the Exorciſmes, *Verrine* diſcourſed of the paines of hell, and other matters in this manner.

The [1] paines of hell are ſo great and feareſull, that one alone Diuell with his hideous ſhape, were able to ſtrike a man dead vpon the place, although he had a thouſand liues. The diuels themſelues might not indure the ſoules of the damned, were it not that hell were the place that is deſtinated for euerlaſting torments. When the accurſed ſoules of the damned come vnto vs, wee make very much of them, wee cauſe them to ſit on a great chaire of flaming fire; we preſent vnto them balls of fire for their repaſt that are all very well ſulphured: we giue them to drink a certaine liquor, bitter as gall or worm wood, and enforce alſo vpon them courteſies more bitter and more ſtinking then theſe. Their eyes are fed with continuall viſions of Diuels; they haue for their ſongs and muſicke, wherein they tooke their pleaſure in their life time; vnceſſant blaſphemies againſt God, curſing the time that they were borne, their fathers and their mothers, together with all other creatures great

[1] Exclamation of the paines of hell.

and ſmall. We fling and tumble them ſometimes in the fire, ſometimes vpon the yce, ſometimes in ſulphure, ſometimes in ſnow; and in exprobration of their tranſgreſſions we ſay vnto them. Ha! accurſed wretches, behold, * behold the recompenſe for your pleaſures and delicacies. You that would not obey your God, you that made ſlight to treſpaſſe againſt his commandements, you that haue whored after *Baal*, and abandoned your Creator, you doe deſerue, you doe deſerue to be thus tormented; you deſerue to bee thus handled. Neuer ſhall you ſee God, but ſhall bee eternally depriued of thoſe celeſtiall ioyes, and in briefe, you ſhall here be tortured for euer.

* The reproches and ſorrowes of the damned.

Beſides (ſaid *Verrine*) we are cruell remembrancers vnto them of the fauours and bleſſings which they haue receiued from their Creatour, not hereby to giue them any comfort or refreſhment, but to torment them the more abundantly. We ſay vnto them. Miſerable caitifes as you are, you might haue gone to Paradiſe, you might haue beene filled with heauenly bliſſe, you might haue beene companions to the Saints of heauen; but the tide is turned another way. Behold, you are the bondmen of Sathan, the Gally-ſlaues of hell, and the food and nouriſhments of that vnquenchable fire. How wretched are you, who might haue had the liberty of the children of God, and doe now remaine in the thrall and ſeruitude of Diuels. If you ſuffer tortures, you doe well deſerue them; yet are you not puniſhed according to your miſdeedes and demerits. Then making a great out-cry, he ſaid.

O wonderfull miracle, O great miſery! The Diuels ſpeak againſt * themſelues, yea and againſt all hell; they diſgrace their owne Countrey, and dehort men from trauelling thither, and from cohabiting with them; This is very ſtrange. Let two men ſpeake together of their Country, and it is not to be wondered at, if both of them be lauiſh in the praiſes thereof: but it is a great miracle

* The ſorrow of *Verrine*, becauſe he was conſtrained.

miracle that the Diuell an enemie to God and heauen, recommendeth vnto men that celeſtiall Country, and vilifieth the kingdome of hell. I further auerse, that men ride to hell eaſily in a Coach, and the horſes and all the furniture thereof may paſſe in with facility: But to Paradiſe, you muſt goe a-foote, and enter in, ſtouping; the gates thereof are narrow, ſo that much labour and toyle is requiſite for the attainement of the ſame, and hardly may you enter in without doing penance. I alſo ſay, that the fire of hell is ſo deuouringly hot, that put all the fire in the world together, and it is but a painting in regard of it. Yet are there ſoules ſo deſperate, and vnnaturall, that they runne at full ſpeede into theſe gulphes of brimſtone. Accurſed Magicians, abominable Witches, and relentleſſe ſinners, can all of them relate vnto you ſuch newes as this.

Then hee [y] cried with great and ghaſtly exclamations, and with a rage and fierceneſſe beyond ordinarie, and ſpake theſe words fiue ſeuerall times. For euer, for euer, for euer, for euer, for euer; alas ſhall the damned ſoules be depriued of the viſion of God. You will tell mee perchance, that as yet I haue tolde you no great newes, it may be ſo: notwithſtanding it is ſtrange newes (as I haue ſaid formerly) to heare a Diuell ſpeake for God, and for the ſaluation of your ſoules.

All the aſſembly were ſo affrighted with theſe and the like words, and at the dreadfull paſſages which *Verrine* had, touching the paines of hell, that there guſhed from their eyes abundance of teares, when they called to remembrance their offences which they had committed.

After this diſcourſe, *Belzebub* who was in the body of *Magdalene*, cried out very [z] hideouſly. *Hola!* I will acquaint you with the repoſe and contentation which the ſoules of the damned haue in hell. And then taking *Magdalene*, he [a] rudely and without intermiſſion toſſed her from one ſide of the Church of S. *Baume* to

[y] Exclamation of the wicked Spirit.

[z] The maruellous paines of hell.

[a] *Belzebub* throweth *Magdalene* from one ſide of the Church to the other.

the other, and presently from that side backe againe, and so continued in tormenting of her without any cessation, so that if it had not ended as it did, she would surely haue died. Thus (said shee) doe wee torture the soules of the damned, without allotting vnto them the least moment of relaxation.

Besides this that hath beene said, *Verrine* added, that [b] God was so beautifull, that the Diuels would be content to vndergoe all the torments of the world, and all the paines of hell, so they might but once haue a sight of his beauty.

[b] The will as a faculty of nature, desireth euer that which is good.

The same day after dinner, *Magdalene* wrote a letter to the blessed S. *Magdalene*, the tenour whereof ensueth.

[c] The letter to S. *Magdalene*.

See the answer to the doubts, after the Epistle to the reader. Obiect. 8.

Most [c] holy, glorious, and beloued sister. I heartily beseech you to compassionate the deplored estate of your poore and worthlesse sister. Take me by the hand, and leade mee to my deerest and louely spouse. And with all my soule I doe entreate you, to indow me with those fiue goodly qualities, wherewith you were able to prostrate your selfe at his blessed feete, and which induced him to receiue you with such speed for his best-beloued friend.

The first is humility, that I may vnder-value and set at naught all things with you. The second is perfect contrition, that I may bewaile and euer abominate all my sinnes. The third is, perfect faith, that I may beleeue, that the almighty can pardon me. The fourth is perfect hope, that I may assuredly expect his mercy. The fifth is feruent charity and loue, that I may affect and cleaue to him as to my deerest spouse, and disingage my selfe from those incongruous desires, which may thwart or giue impeachment vnto the same. I instantly pray you (deerest sister) to begge for mee these fiue louely vertues, that I may be confident through them, to present my selfe to my most glorious Spouse, and so to receiue from him the blessings and grace of heauen: that together

together with you I may praiſe and bleſſe him for euer. My moſt bleſſed and glorious ſiſter.

*Your moſt humble, obedient, vnworthie, and meaneſt ſiſter and ſeruant, the wretched ſlaue, and forlorne creature,* Magdalene of Ieſus.

*The Acts of the 22. of December.*

VPon that day the Dominican father began to conſider with himſelfe, whither it were not expedient to force [d] the Diuell to dictate the words and diſcourſes, which he affirmed did come from God, and ſo to ſubmit them to the cenſure of the Church, to the end that the wilineſſe and ſubtilties of Sathan might be detected, and to make knowne, whither hee ſpake from his owne motion and ſcope, or no: that ſo both thoſe that ſaw it not, and thoſe that were preſent at it, and alſo thoſe that are to come after vs, might be partakers of this hiſtory, to the encreaſing of the glory of God, of his bleſſed mother, of S. *Mary Magdalene*, and of all other Saints, to the extirpation of all hereſies, and to the conuerſion of miſled and wandering ſoules. Conceiuing for a certainty, that whither the pitcher fall vpon the ſtone, or the ſtone vpon the pitcher, it is ſtill the pitcher that is broken, and all ſhall turne to the confuſion of the Diuell, be it this or that way. Since that in ſtrange and new occurrences, it is lawfull to vſe and ſearch forth new remedies; prouided that nothing bee done againſt God and his Church.

This was for certaine daies put in execution, when as the Exoreiſt not being able to write downe all for haſt, *Verrins* did dictate vnto him word after word, that which hee had formerly diſcourſed: and that for eight daies after: And this was done by the vertue of the Exorciſmes. Afterwards hee had liberty to ſpeake as hee would, which he alſo did.

The ſame day came the reuerend father *Francis Billet*,

[d] The triall of the wicked Spirit.

Prieſt of the Chriſtian Doctrine. And in the morning *Louyſe* and *Magdalene* were exorciſed by the Dominican father who ſaying Maſſe to the honour of the bleſſed mother of God, *Belzebub* [e] vpon theſe words (*ecce Ancilla Domini*) began to crye. O accurſed words for vs. O would they had neuer beene ſpoken!

And a little before the beginning of the ſaid maſſe, *Belzebub* lifted himſelfe vp with great arrogancy, and vnuſuall fury, howling and crying with a loud voice: Should I adore thee Chriſt? Should I adore thee! No, no; I am as mighty as thy ſelfe. [f] See how vn-ſtoupingly and vpright I ſtand. In all this hee made the body of the girle ſerue his turne as his inſtrument.

Then *Verrine* (who was in the body of *Louyſe*) ſaid vnto him. Ha! *Belzebub*, wretched ſpirit as thou art, thou [g] wilt bee laſht and puniſhed for this. *Belzebub* anſwered. I regard not, I had rather be puniſhed, then adore him.

After Maſſe, the Prieſt holding the bleſſed Hoaſt that *Louyſe* and *Magdalene* might communicate, and ſaying (*Ecce Agnus Dei*) *Belzebub* began to cry, yes, yes, yes, hee is a Lambe for others, but vnto vs a roaring Lyon. Then the Dominican father ſaid vnto him. *Adora Deum tuum.* To which *Belzebub* replied: Why ſhould I worſhip this God? I will not doe it, I will not doe it. Ha God! in deſpight of thee, in deſpight of *Mary*, in deſpight of *Magdalene*, this *Magdalene* is mine.

Then ſaid *Verrine*: Ha thou curſed and as abominable as my ſelfe, thou haſt nought to do with *Magdalene*, thou ſhalt come ſhort of thy reckoning. *Magdalene* this is but to fright thee, feare not, be confident, and take God for thy husband.

Then anſwered *Belzebub*. No, no; ſhee is married to mee, I will make demonſtration vnto you ſhee is mine, I haue the Bondes, I haue the Seales.

[e] The firſt exclamation of *Belzebub*.

[f] The Deuills pride.

[g] They are beaten to augment their torments: as wee haue proued to be true by their howling and crying. I burne. I can endure it no longer: and foame and boyle with the paines of it. Among the deuills the ſuperiour beateth the inferiour, as being more powerfull then hee. The good Angells alſo beate them, and torture them when God is pleaſed to haue it ſo. Beſides they are tormented by vertue of Exorciſmes, as experience ſhewes th it, and the ſelues confeſſe it, Mark 5. *Veniſti torquere nos.* And Chriſt Ieſus himſelfe hath giuen this power to his Apoſtles, to tread on Serpents, and ouer all the power of the enemie.

Vpon

Vpon theſe words the Exorciſt ſaid to *Magdalene*, beleeue not this deceiuer and father of lies. Your God calleth himſelfe your ſpouſe, the Virgin *Mary* ſtiles her ſelfe your mother, and Saint *Magdalene* your deare ſiſter.

Then ſaid *Belzebub*. No, I will make it appeare that in all equity ſhe is mine. *Verrine* anſwered. No more then I am: thou diddeſt not create her, neither diddeſt thou redeeme her, and if thou haſt loſt thy pray, ſhe is now become a ſheepe of Chriſt Ieſus. Goe to [b] thou wretched and deteſtable ſpirit, thou ſhalt be well beaten by *Lucifer*. To this *Belzebub* replied: I will once againe bring backe this pray vnto him, for I haue a power to tempt her, and will practiſe a thouſand and a thouſand wiles to gaine her, I will now vſe all my ſlights, ſubtilties, ambuſhes, and cautelous circumuentions, I will aſſiege and aſſault her ſo often, that at length I will carrie her.

*Verrine* ſaid vnto him. Her ſpouſe will ſtrengthen and illuminate her, and will alſo giue aſſiſtance vnto thoſe who haue charge ouer her, to confound thy cunning and deceites.

*Belzebub* replied. They doe me wrong, and are iniurious in this particular vnto mee, becauſe in all right ſhee is mine, and I will make proofe thereof by many ſpeciall allegations; and if ſhee be the wife of Chriſt, where are her vertues.

*Verrine* ſaid vnto him: She hath made confeſſion of all, and hath kept in nothing; *Belzebub* replied. That is true, but confeſſion without contrition and ſatisfaction is nothing. Where is her penance? *Verrine* ſaid, Shee ſhall doe it. *Belzebub* anſwered, Curſed be that, *She ſhall doe it*. When ſinners offend, they talke preſently of that which ſhall be, and neuer of what is paſt: this maddeth me. God for one pranke of pride could puniſh vs. Curſed, [i] curſed, curſed may hee be for the ſame. After this Dialogue, the Dominican father holding

[b] He would here ſay, that becauſe hee had loſt her, and ſuffered her to ſcape his Clutches, *Lucifer* would be enraged againſt him and would beate him, as one more mighty then he.

[i] This is the Diuel's language in hell. *Non mortui laudabunt te Domine, &c.*

ing ſtill the ſaid Hoſt in his hands, ſaid to him. *Adora Deum, Belzebub* anſwered him: Should I worſhip him. No, no; I will not.

Then replied *Verrine*. Ha miſerable wretch, I doe perceiue thou art ouercome, and haſt no more force to yeeld reſiſtance. Theſe are onely thy brauadoes and ſhewes to gaine time.

[k] The adoration of the bleſſed Euchariſt.

The Dominican father hauing againe commanded him to worſhip God in the bleſſed Hoſt, vpon the ſuddaine [k] he proſtrated himſelfe flat on the ground, and all the aſſembly troad on him, as one that was conquered and put to the worſt, and were required by the father Exorciſt ſo to doe; there being alſo fiue or ſixe Prieſts preſent at that time.

As ſoone as *Louyſe* and *Magdalene* had receiued the Sacrament, *Verrine* began to cry, Harken and conſider me well. God conſtraineth me, (it is a truth) and enforceth me to ſpeake.

[l] Exclamation vpon the wickedneſſe of the world.

The [l] day of iudgement is not farre off, the world was neuer ſo repleate with all pollutions and wickednesſes, as now it is. Sermons haue loſt their operation and efficacie: learned Preachers are liſtened vnto meerly for curioſitie, and ignorant Preachers, that men may carpe at them and deride them. There is now no eſteeme made of holy motions; and reading with other ordinarie meanes is held in miſ-priſion. Churches are as Stables, and are now become the places where greateſt villanie is contriued, and where men doe moſt tranſgreſſe. Behold the laſt remedy is, that God would conuert ſoules vnto him by the Diuell. Be yee therefore penitent.

The ſame day towards euening *Louyſe* and *Magdalene* were exorciſed by the Dominican father. At the beginning whereof *Verrine* began to cry out after this manner.

[m] Exclamation vpon the ingratitude of men.

The [m] Chriſtians are curſed and obdurate caytifes, for although God hath done ſo much for them, yet do they

they not returne vnto him any acknowledgement for the ſame. The loue which God beareth them, and alwaies hath borne them, euen to deſire to die for them, and to put this deſire in execution, is ſlighted and not accounted of. O wretched and vnhappy as you are, your God dyed for you on the Croſſe, and hath indured greeuous torments for your ſakes, and would you go to heauen in your Litter, or Caroche! no, no, no; you get not thither ſo eaſily. The gates are there very narrow and low, and you muſt be humbled before you can enter. I ſay further, you muſt trauell thither with an extraordinary lowlineſſe, and as it were creeping with the belly on the ground. I aſcertaine you this, that the hauty and curious ſhall neuer touch on Paradiſe, if they perſiſt in their pride and curioſity: you will tell me, that I ſpeake no new thing vnto you, and that you know this already; that is true and I am contented to deliuer vnto you the truth, as being here by the appointment of God.

Know that the day of doome is at hand, and that it is now high time to repent, as did the people of Niniuie. Thē *Verrine* addreſſing his ſpeech to God, ſaid: [n]What, Lord? are there not Preachers enough? There are many learned perſonages, many Doctours, many wiſe Philoſophers, many good bookes. They haue alſo the holy Scripture, they haue the liues of all thoſe that haue led vertuous and exemplary liues. [o] No, no, ſaith the Lord: I regard not that, I will declare that I am the Almightie, and that I can ſerue my turne by the Diuels themſelues when I pleaſe, and when it maketh for the execution of my pleaſure. What? is *Lucifer* greater then I?

*Verrine* anſwered: Many there are that will not beleeue this, but will obiect and ſay, that wee are the fathers of lies. I tell thee Lord, there are many that for this cauſe will not beleeue. I am not aſtoniſhed at it, yet when others ſhall haue information thereof, becauſe they cannot ſound the bottome of this buſineſſe, they will

[n] Exclamation of *Verrine*, that God conſtrained him.

[o] *Verrine* expreſſeth the anſwere of God; or elſe the good Angell on Gods behalfe, did make an internall impreſſion thereof vnto him. As in *Iob*, 1 chap. where God by a mutuall colloquie ſpake to Satan. Now *Verrine*, becauſe hee ſpeaketh by coaction, deſired that God would exhort ſinners by ſome other inſtrument.

will conceiue very ſtrange of it. I ſay this is a miracle altogether vnheard of: I further ſay, that when thou thy ſelfe (meaning *Chriſt Ieſus*) didſt preach, wert not thou truth it ſelfe? Vndoubtedly thou waſt. Yet were there ſome found readie to gainſay thee, witneſſe the Phariſie, and thoſe that demanded ſignes and miracles. So that it is not to be admired, if I ſhall not eaſily be beleeued, becauſe theſe things are plenteous in admiration, and hee who knoweth or ſeeth them not, can neuer without much ſcrupulouſnes beleeue and vnderſtand them, as he ought. But I haue ſaid, that to beleeue it, you muſt humble your ſelues, and muſt not in a thing of this nature vſe any curioſitie, but ſay, that God is omnipotent, and can at his pleaſure out of baſeneſſe worke great effects. Then did *Verrine* replie to God. What, Lord? If thou wilt work an vnuſuall wonder, take ſome great Doctor, Philoſopher, or Preacher, and then will men beleeue. To which God after an internal and intellectual manner replied. What? haue I need of the counſell of men, much leſſe the aduice of Diuels? *Verrine* anſwered him: I ſay vnto thee (O great God) that thou art moſt powerful, and yet there will ꝑ be found ſome ſo wretched, that will conceit, that all thy power, all thy wiſedome, yea and the whole Trinitie with all perfections thereof, may bee comprehended and ſhut vp in their vnderſtandings, as if they were of an able capacitie to conceiue all this. But in thy behalfe I tell them they cannot, and that they are ſo ſwolne with pride, that except they humble themſelues, they are not worthie to receiue that true illumination, which ſtreameth and proceedeth from faith: for, ſay I, the haughtie and curious perſon is in the end deuoid of faith.

ꝑ Exclamation againſt the proud and curious.

Hereupon I affirme, that if they be humble, they will acknowledge that thou art omnipotent, and that being ſo, thou art able to wring truth from the very Diuels, not from their free diſpoſition and will, for we are all of vs accurſed, but compulſorily and as conſtrained thereunto

unto by thy power. We are more loyall vnto God then many Christians, yet for all this we are still Diuels.

And heere I must they denie the authoritie of the Church. Why is it, that those that are possessed be exorcised, if it bee not auaileable, and if the Diuell cannot speake truth? I say it is all lost labour; you may take your bookes (speaking to the Exorcist) and throw them all into the fire. Then he spake in a great rage to her that was possessed, and said: What thinkest thou *Louyse*? why doest thou suffer thy selfe to be exorcised, if neither by God, nor the tenents of the Church we are able to tell the truth? Ha miserable wretches! how many othes haue been taken in the vertue of the name of God by Exorcismes: all which must proceede from *Louyse*, if they must not be accepted of our part.

¶ Reasons why the diuels may speake the truth.

But miserable and abhorred wretches as you are, you deceiue your selues, you are exceedingly replenished and surcharged with vnthankfulnes, and mis-apprehension. You haue so good a God, that if it were needfull that hee should suffer death for you againe, he would willingly vndergoe it; more especially for two soules, which now I cannot name.

*Magdalene* it is true, that *Louyse* is for thy sake possessed, and will if it be requisite, lay down her bodie for thy soule.

It is true, all sinners are accursed, and obstinate. You will peraduenture say, that God doth loue much. And why Lord? Hast thou neede of Christians? No, no, thou couldest not bee God, and haue neede of the aide of any creature whatsoeuer. I say, the creature hath neede of thee. And it is a fixed truth, that the more miserable the creature shall bee, the more cleerely shall thy bountie shine and appeare in relieuing it. It is not so great a wonder that children should goe to heauen, but this is the miracle, that sinners who haue a long time snored in their obstinacie, should repent and turne to God. I doe assure you who heare this, that if you doe

not

not treasure vp these things for your profit and health, we will be your accusers at the day of iudgement.

[e] The fright of Magdalene.

We must here note, that some daies past, *Magdalene* told the Dominican father, that vpon the eighth exhortation, which *Verrine* made vnto her, she felt her selfe so affrighted, as if she had alreadie one foote in the pit of hell.

*The acts of the 12. of December 1610. which was the third Advent Sunday.*

[a] The resolution to write that which was spoken by the diuell.

ON [a] this day it was thought behoofull, that the Father of the Doctrine, and the Dominican Father, should so interchangeably aid one another, that whiles the Dominican Father was busied in exorcising one of the possessed, Father *Francis* should supplie the place of a Scribe, to note summarily the sentences that proceeded from the Diuell by the mouth of *Louyse*. On the other side, when the Father of the Doctrine did exorcise, the Dominican Father should transcribe, that so in conclusion all might be subiected to the Censure of the Church, for the further glorie of God.

The same day in the morning were *Louyse* and *Magdalene* exorcised by the Dominican Father. In the beginning whereof (many persons of the neighbouring Townes and Villages, which were by this time aduertised of this accident that happened at S. *Baume*, being assembled thither in great troupes) *Verrine* began thus to speake.

[b] God changeth the witchcrafts and charmes of the Magician into good.

[c] The diuels were not inforced to discouer themselues and to speake, till the possessed were brought to Saint *Baume*, a place sanctified and apt for that purpose through the conuersi n of a famous sinner.

Cursed be this [b] witchcraft, for from hence will God worke out a thousand benefits, and a thousand acts of his mercie. It was not our intendment, nor the purpose of the Magician that such accidents should happen. Our project was to get her consent, that so wee might haue carried her to hell.

Cursed, cursed, cursed be S [c] *Baume*, a thousand, thousand, thousand times accursed. It is a wonderfull thing that

that the ſlaues of hell ſhould be the inſtruments to conuert the children of light. Do but obſerue what I ſhall ſay vnto you. Some hunt after riches, and all their affection is enuaſſailed and taken vp therewith, who by giuing a little almes imagine to goe to heauen in a featherbed, without any more adoe, or obſeruation of the law and Commandements of God. Some others are poore, and haue a conceit, that for their pouertie they ſhall enter into glorie. Indeede happie are the poore, but they muſt be poore in ſpirit.

You that [d] are poore, endure your pouertie with patience, and you ſhall merit much. Haue you in your cogitations the God of glorie; how he was borne in pouertie for your ſakes, and laid in the manger of a ſtable. God from all eternitie foreſaw this day, and that in S. *Baume* the Diuels ſhould diſcouer themſelues, to the conuerſion of ſoules. Do not repine at your comming hither, you (I ſay) who oftentimes haue proſtituted your ſelues to the hazard of loſing your goods, bodies and ſoules, to offend and treſpaſſe againſt him. What a ſhame will it be, that any ſhould not be conuerted, whē the Diuell himſelfe exhorteth them thereunto? God is moſt powerfull, and is able to beſtow rewards and riches vpon you: but he is not able to doe two things, he is not [e] able to ſinne, and hee cannot faile of his promiſe.

Shake off your ſins you who haue mortally ſinned, and depart not from hence vntill you be confeſſed; To my extreame griefe and vexation doe I ſpeake this. Forſake your couetous deſire of worldly goods, which doth ſo much poſſeſſe you.

You poore people, reioyce in your pouertie. This day am I compelled by *Mary* and *Magdalene* to tell it vnto you: by *Mary* from her ſonne, by *Magdalene* from her Maiſter.

Humble your ſelues after the example of him who became poore for your ſakes. He died for you, and not for

[d] On that day the whole aſſemblie conſiſted of the poore of the adioyning villages.

[e] *Deus mentiri non poteſt, ſeipſum negare non poteſt.* But this diſabilitie (as we terme it) is a ſupreme power: as it is a great excellence in Spirits and ſoules, that they haue no power to dye.

for vs. *Mary* knoweth well, that he died on a Crosse, being naked, and not able to get a glasse of water. The same knoweth *Magdalene*, and *Iohn* the Euangelist, and that for you he suffered death on the Crosse.

It is strange, that hell should exhort you to goe to Paradise. And speaking to *Louyse*, he said: Cursed bee thy desires, thou hast longed aboue a thousand times to suffer euen the paines of hell for thy neighbour. Humble thy selfe *Louyse* and that speedily, f otherwise beleeue it, thou art the most vnhappy, the most abhorred, the most detestable, and accursed of all creatures. *Louyse* beleeue me. Enter into the abisme of thy lesse then nothing. God would haue thee humbled. Desist from beleeuing all that men will thrust vpon thee.

f *Louyse* at some intermissions did contemne & detest *Magdalene*, as hauing beene by her charmes possessed, as she conceiued.

The sinnes from which God hath preserued thee, are as great benefits, as those for which he hath pardoned thee. Thou hadst beene in hell if God had not preserued thee: thou hadst g remained a Huguenot, and shouldest not haue had the vnderstanding, to begge for that, which was conuenient for thee.

g *Louyse* was baptized by a Minister, and for a time remained a Huguenot.

Preachers doe trauell themselues much to thinke vpon what they haue to say, wee also thinke vpon many things, but it is for wicked purposes.

Be yee deuout and obseruant vnto *Mary*, and vnto *Magdalene*, vnto *Dominicke*, and vnto all the Saints in Paradise, and the Diuell shall haue no power to hurt you.

The word of the Diuell is in this respect as good, as the word of a great Philosopher, Doctor, or Preacher.

The Diuell is alwaies in extreames, be it in despaire, or be it in presumption, but here I am forced to keepe the middle, when God commandeth me.

It is a h great matter, that the Masse of a wicked Priest should bee as auaileable, as the Masse of a holy man.

h Hauing respect to the consecration, not to him that consecrates.

If you should see a malefactor punished, and yet his Iudge to yeeld obedience vnto him, you would bee much

much abaſhed at it, for it were a ſtrange caſe. [i] Thus doth God obey a wicked Prieſt, in deſcending on the Altar at his command: the Creatour obeyeth the creature, the Father his childe, the Redeemer his ſlaue, and the Iudge his malefactour.

Hereupon the Prieſt held forth the bleſſed Hoſt, that *Lonyſe* and *Magdalene* might communicate; and ſaid, *Ecce Agnus Dei*. Which *Verrine* ſtraight takes hold of, and ſaith. True, he is a Lambe for you, but a Lion for vs: it is the innocent Lambe, the true God and your father, but our Iudge; a Lambe ſacrificed for you, and not for vs.

Then the Prieſt preſented the bleſſed Hoſt vnto *Magdalene*, and ſaid: Receiue thy ſpouſe *Magdalene*, the ſonne of thy good mother. Vpon which *Belzebub* began to torture [k] and toſſe all her body, making her to knocke her head againſt the ground, yet without wounding her, and made her to wreath and bend her body in diuers manners; ſometimes backward, and ſometimes with her head doubled downe to the earth; Saying to thoſe that were preſent, Thus doe we practiſe in hell, learne how we torment ſoules. If we now torment them thus, when the edge of our power is blunted and abated, thinke how we plague them in hell, when we are enabled to imploy all our fury thereunto.

Aye me! God doth enforce me to torment her thus, to preſent vnto your view the puniſhments of hell.

Then the Prieſt ſaid vnto him; *Belzebub*, worſhip thou God with thy face on the earth. At this *Belzebub* began to yell and cry as if hee were enraged, and ſaid: Ha miſerable and accurſed [l] caitife (ſpeaking to *Magdalene*) I am enforced to worſhip Chriſt, for the contempt which at midnight I receiued from thee.

In the meane ſpace *Verrine* ſpake to theſe that were preſent, ſaying: Beleeue that your Redeemer is heere with his fleſh and bones, and with all his diuine eſſence, really

[i] It may be ſpoken well, if it be vnderſtood in a good ſenſe, by way of exaggeration. As in the tenth chapter of *Joſuah* it is written. *Obedientè Deo voci hominis*. God obeying the voice of man. And to ſpeake properly, God doth no more herein, then hee hath ordained and promiſed, the Prieſt doing his office.

[k] *Magdalene* cruelly handled by *Belzebub*.

[l] *Magdalene* had manfully reſiſted the *Incubi*, which ordinarily *Belzebub* ſent vnto her.

really and truly. Wee [m] worship him although hee be our Iudge, you worship him as your Saniour and Redeemer; and yet doe you serue him but badly. We put his commandements in execution by compulsion, and you haue no respect vnto them at all. Preachers make Sermons either for loue or for reward, and God will plenteously reward them, but we preach by force. It is no wonder that a man preacheth vnto another man, that so they may attaine vnto a place, whither all men desire to come. But the wonder is, that Diuels should preach to men, that they may haue accesse vnto that place, where they themselues haue no meanes to be.

It is no small matter, that the Diuels should occasion the Angels to reioyce, who in times past were their brethren, but are [n] now their mortall enemies.

Then speaking to *Magdalene* he said: Cursed be thy desire, which wrought in thee a liking to enter into the Order of S. *Vrsula*.

*Vrsula, Vrsula:* thou hast cost mee deare. But no man is exalted, vnlesse he be first humbled. We were [o] all set loose, to ruine this company, we haue tempted them all to goe into Monasteries, would God they had all gone thither, then should we not haue beene put to this paine.

O you of that company! you haue beene mis-prised, and set at naught, yet were you abashed at nothing. Therefore shal you hereafter be exalted, and that by the meanes of Diuels, to our infinite sorrow and confusion.

*Lucifer* thou hast no power left thee, nor thou *Belzebub*. O great confusion! that Diuels to our exceeding griefe should preach against Diuels.

Then said *Belzebub* to *Magdalene:* God confound thee, and all hell swallow thee. For thou art the occasion of my downe-fall. At which words *Belzebub* and *Verrine* began to cry, as though they were outragiously mad, *Confundetur infernus, Confundetur*, by our selues. *Louyse* cursed be thy force, and him that gaue it vnto

[m] The Diuels worship him by constraint, as they also beleeue by force and trembling. Marc. 5. *Videns Iesum à longè cucurrit & adorauit eum, clamans voce magna: Quid mihi & tibi Iesu fili Dei altissimi, &c.*

[n] When God permitteth them, they are vnlooſed, and doe all they can against men.

[o] They intended to haue hindered this new erection of religion, which was to profit y church of God; who made profession to teach girles their Catechisme, deuotion, and good manners. Thus would the Diuels haue hindered the first Monks of the deserts.

vnto thee. And *Verrine* speaking to God, said: Thou couldest not be God if thou were not stronger then vs and all hell besides. *Lucifer* it must bee so, thou art to be obedient.

p Then the Priest commanded *Verrine*, that in testimonie of the truth of that which he had said, he should suffer *Louyse* to communicate: to which *Verrine* answered, In confirmation of all which I haue said, I obey the blessed Host, let her communicate. Then q did *Belzebub* and *Verrine* agree both together to take an oath. And *Belzebub* beginning said to the Priest: I sweare vnto thee, my Soueraigne maketh me to sweare, that I doe shew you the truth how wee cruciate and torment soules from time to time without any intermission.

After *Belzebub*, *Verrine* spake. I sweare, that God hath enforced mee to say all these things in the vsuall tongue and language of *Prouince*, for the instruction of the ignorant: in which the full bounty of your God towards his creatures, doth make cleare manifestation of it selfe.

The same day towards euening *Louyse* and *Magdalene* were exorcised by father *Francis Billet*, and presently *Verrine* began to make relation of the eternall glory of the Angels, and discoursed of many other matters in this sort. Cursed, cursed, cursed be the Charme and he that gaue it. But should it not haue beene giuen to her, it had beene giuen to some body else. Wee are bound vp from doing mischiefe, but let loose to doe good. We desired to be r loosed to tell you your sinnes in another fashion, but we cannot resist the Almighty.

*Lucifer* and all hell are but flies, hand-wormes, Pismires, Gnats; and wee haue no more power then what God pleaseth to giue vs; he bestoweth vpon vs so much as will try who are his that are to be placed in Paradise. Witnesse *Iob* who is the Patrone of patience, as is *Magdalene* of repentance, and *Francis* of humility. You are s all vnthankfull to your good Angels, whom your

p Both the Diuels did much resist, that the two women should receiue the blessed Sacrament. And it was needfull to be very patient, for by that meanes at length they were ouercome. They would say. It is too hot for vs, we will taste none; and this happened euery day, which we tried often from the moneth of November, till the moneth of May.

q The oth of *Belzebub* and *Verrine*.

r They were bound there to discouer the Prince and Princesse of Magicians, and to exhort others. And beyond this bound they could not passe.

s Ingratitude of men to their good Angels.

Redeemer hath giuen vnto you; they attend alwaies vpon you, they doe euer preſerue you from a thouſand dangers, from fire, from water, and other like perils, and without them you would many times bee choaked in your ſleepe.

[r] This is a new torment vnto them, when they thinke thereupon: becauſe they doe enuie and malice the elect of God, who are inueſted with their places in heauen.

[r] Speaking this, he added withall in a great fury, and ſaid, It is to our exceeding griefe, and to our confuſion and deepe damnation, that I ſay this.

Great goodneſſe of God! Hee giues vnto you creatures of that tranſcendencie in perfection, to waite vpon you; and thoſe who are his Pages of honour, and part of his Court, are ſeruants vnto you. Yet are there many that make more reckoning of their Gromes and Lackies, then you doe of your good Angels, who alwaies behold theis God and their King in the face, and by onely looking vpon him, doe know the will of their Maiſter, and doe euermore render their obedience vnto him. They are ſo wonderous faire, that if you ſhould but ſee one of them, you would worſhip him, and think that you beheld a Deitie. If the ſeruant bee ſo louely, how amiable ought the Maiſter then to be. You haue the witneſſe of *Iohn* the Euangeliſt heereunto, who would haue worſhipped an Angell which hee ſaw, but he raiſed him vp, and would not permit that hee ſhould worſhip him. An Angell is more powerfull then all hell; and one of them is ſufficient vtterly to ruine and ouerthrow it.

[s] The humilitie of the Mother of God.

*Mary* the mother of God is the moſt pure of all creatures, & moſt louely in her [s] humility. Curſed be thoſe words when *Mary* ſaid, that ſhe was the hand-maide of her God; and that ſhe held her ſelfe vnworthy to be the hand-maide of thoſe that are hand-maides vnto him, for by this meanes ſhe deſerued to be the mother of God.

[t] S. *Magdalene* the chiefeſt amongſt ſinners.

[t] *Magdalene* becauſe ſhee loued ſo much, is there where ſhe now remaineth, and is the chiefeſt (amongſt thoſe that haue ſinned) that are about the ſonne of God; becauſe

becauſe ſhee and *Iohn* the Euangeliſt loued him more then others.

y *Dominicke*, *Iohn* the Euangeliſt, and *Iohn Baptiſt*, be all our enemies, yet muſt we ſound forth their praiſes. All thoſe that are in heauen, haue ſuch a longing that the day of iudgement ſhould come, as cannot bee expreſſed: to the end that you may haue the fruition of what they enioy, and that you may taſte of thoſe delicacies, wherewithall they are plenteouſly fed.

y *Dominicke* is the Saint that is aduerſarie vnto *Verrine*; whom therefore he rankeeth firſt as if he were ſuperiour to his two cõpanions. He doth then firſt place his Saint that is aduerſarie vnto him.

They haue a good Maiſter, that z prepareth their viandes for them, and the holy Ghoſt is the Maiſter of the banquet of ſoules. They that are in Paradiſe would willingly tranſport you vnto that mountaine of bliſſe, and they doe ſo burne with the feruencie of this deſire, that they would bee more pregnant and ready to deſcend and accompany you thither, then we that are Diuels can be to carrie you to hell.

z The charity of the Saints is greater then the diuels malice towards men.

Paradiſe is ſo exceedingly faire, that if you could but behold one of the ſoules there (I ſpeake not now of Angels) you would worſhip the ſame, and thinke it to be a Deity, ſo louely is it, being cloathed and couered with the cleere brightneſſe of God.

The ſoules of *Iohn* the Euangeliſt, of *Iohn Baptiſt*, of *Peter*, of *Paul*, of *Stephen* (our greateſt enemie) haue had ſome participation of this glory before they died, but nothing comparable to that, wherewith they are now adorned.

It is a great wonder, that ſo grieuous ſinners as they haue beene in the world, ſhould haue their ſoules ſo beautified in heauen. This is it that plungeth vs into deſpaire, and maketh vs runne outrageouſly madde. For let them commit ten thouſand millions of ſinnes, yea let them leaue no tranſgreſſion vnpractiſed, yet ſhall they finde mercie, and out of the euill which they doe, there ſhall be drawne much goodneſſe. Witneſſe *Paul*, when hee heard the voyce, *Saul*, *Saul*, why perſecuteſt thou mee? he heard a voyce, he felt no

ſtroke. Your God loueth you ſo much, that be it good, or be it hurt which is done to one of his, hee will take it as done to himſelfe.

[a] Paradiſe is ſo beautifull, that the walles thereof are framed of precious ſtones; as Carbuncles, Emraudes, Diamonds, Saphyrs, Iacinths, which do all ſignifie ſome manner of vertue. He that will come thither, muſt build him a Tabernacle here, and that by good works. There is a manſion prepared for you in Paradiſe, but you muſt bring with you the ſtones that betoken vertues; and before your iourney thither, it is needful that you ioyne and ſet theſe ſtones together.

[a] The beautie of Paradiſe.

Euery bodie ſhall haue there a countrey more ſpatious then the whole earth: and notwithſtanding all this beautie and riches of your God, how few are there that doe loue and ſerue him?

Contrariwiſe, [b] we are ſo deformed, ſo horridly foule, that if you ſhould ſee one of vs, you wil be ſtruck dead with feare vpon the place. And if a ſoule of the damned ſhould but preſent it ſelfe vnto your view, you could not endure to behold ſo gaſtly a ſpectacle, but would fall downe dead preſently. Yea ſo horrible is their ſemblance, that hell it ſelfe could not ſuffer them, but that it is the place deſtinated by God for their puniſhments. The good *Ieſus* hath many friends at his table, but very few on Mont Caluary.

[b] The deformitie of the diuels and ſoules of the damned.

Many loſe their part in Paradiſe for their delights, others for gluttonie, and ſome for their curioſitie: wee alwaies aſſault them where they are weakeſt and moſt [c] conuert vnto danger, and on that ſide, which we know moſt inclinable to vices.

[c] We muſt ſay with *Dauid*: *Et obſerua me ab iniquitate mea.*

We ſhall neuer ſee God but in iudgement, when he ſhall rouſe himſelfe vp as a roaring lion againſt vs, and when flames of fire ſhall flaſh from his eyes, which wee ſhall neuer endure to behold.

After this diſcourſe, whileſt the aſſemblie ſaid their *Credo*, at the Article, *Sedet ad dexteram Patris*, *Verrine* ſpake

ſpake of *Ieſus*, and ſaid:

Before he ſate at the right hand of his Father, he did endure ſo much, and did ſuffer ſuch an ignominious death, as no Martyr did euer vndergoe the like. I ſay further, that not only no one Martyr, but all of them together, did neuer endure ſo much as hee, although all glorie were alreadie his owne.

There is no ranſome bee it of King or of Emperour, that can equall the price wherewithall God hath redeemed you to be heires of Paradiſe: yet doe you reckon no more of it, then if it had coſt him nothing. I ſpeake generally as well for thoſe that are heere, as for thoſe that are abſent. You regard it no more then if it had ſtood him but two Liards, or a Sous. No, no, it is not ſo cheape, he hath bought it with the price of his blood.

And when they came to *Sanctam Eccleſiam, &c.* *Verrine* ſaid: Euery one beleeues not this Church, witneſſe the Caluiniſts: and many ſtray from her, and ſo depart from the light to be ſhadowed with darkneſſe. I am forced to ſpeake this with more compulſion, then any Gally-ſlaue, or one that is a captiue amongſt the Turkes.

[4] There were then fiue Princes of the Diuels in the bodie of *Magdalene*, to wit, *Belzebub*, *Leuiathan*, *Baalberith*, *Aſmodee*, and *Aſtaroth*, with many others of inferiour ranke and condition. Yet did *Verrine* braue them all, and *Lucifer* himſelfe alſo, ſaying, that God commanded it, and that they al in regard and compariſon of him were but flies; and were to yeeld their ſeruice and obedience vnto him, when hee ſhould command it, as ſeruants doe vnto their Prince.

[4] There were ſeuen there in ordinarie as they declared afterwards, but many times they wēt forth and returned very ſenſibly, neighing, as it were, and ſaying to *Belzebub*: See I am here. *Belzebub* poſſeſſed her fore-part, *Leuiathan* the middle of her head, and *Aſtaroth* the hinder part. The part of the head where they were did beate and moue perpetually contrarie to nature: but when they departed forth, that part ſtirred not. And when at any time wee commanded *Belzebub* to leaue her for the ſpace of a *Miſerere*, hee went out of her very ſenſibly, and made a noyſe in the mouth of her that was poſſeſſed. And the prefixed time being paſt, he preſently returned, that it might be well perceiued, as we haue ſaid. And being departed, the Phyſitians and others that felt her head, found it immoueable. but vpon his returne, they felt and ſaw the motions. And this was alſo proued by *Leuiathan*, and *Aſtaroth*. This hath been tried at S. *Baume* and at *Aix* many weekes together, to the great aſtoniſhment of the beholders, eſpecially of thoſe who would not beleeue it.

That ſame day did *Magdalene* reade the letter which ſhe had before addreſſed to bleſſed *Magdalene*, and the aſſemblie there heard it, without any hindrance or contradiction from *Verrine*.

Afterward ſhe read the letter, which ſhe had formerly, the day before her conuerſion, directed to the bleſſed Mother of God by the order and aduice of the Father *Romillon*; in reading of which, *Verrine* rebuked her and taxed her of pride, ſaying, that *Pelagia* being conuerted by a ſermon, [c] *Nonnus* refuſed to baptize her; but ſhe threw her ſelfe downe at his feete, and ſaid, that ſhe would demaund ſatisfaction of him at the day of iudgement, whereupon he did baptize her.

[c] This *Nonnus* was Biſhop of *Edeſſa*: of whom mention is made in the Romane Martyrologe, the 2. of December.

Then hee ſaid: Take courage *Magdalene*, for God will giue aſſiſtance vnto thee; but beware thou neglecteſt not the fiue counſels and inſtructions, which were giuen to *Louyſe* this morning; to wit, a good intention, puritie of affection, puritie of conſcience, faith, and humilitie. *Francis* for his ſimplicitie and humbleneſſe is in Paradiſe; hee ſuffered himſelfe to bee accounted a foole, yet was hee garniſhed with all ſorts of excellent vertues, for God giueth grace to the humble, and reſiſteth the proud. He was alſo indowed with the gift of obedience, for without obedience there is no going to Paradiſe; yea the Sonne of God himſelfe ſaid to his Father in the garden of Oliuet: *Fiat voluntas tua*; and finally, reſignation is to be made of all worldly deſires.

After this, hee cauſed the tenour of the letter to bee changed, ſaying, that it ſented of nothing but of pride and piecneſſe; and he made it to be mended in manner as followeth:

[*] My moſt deare, glorious, worthie and vnſpotted Mother of God, and the moſt louely Mother of my Spouſe, I ſalute you in the heartieſt manner, and preſent my ſelfe before you, as a wretched malefactor before his Iudge, to the end that you would be pleaſed to intercede for me to your beſt beloued Sonne, and to offer vnto

[*] *Magdalenes* firſt letter corrected. See the anſwere to the doubts, the 8. obiection, after the Epiſtle to the Reader.

vnto him your holy and chaſt wombe that bare him, and your bleſſed breaſts that gaue him ſucke; As alſo to pray your deareſt Sonne to preſent his fiue wounds vnto his Father, that ſo I may haue remiſſion of all the ſinnes, which I haue committed in my fiue ſenſes. I am a poore miſerable creature, vnworthie to lift vp mine eyes to heauen, or once to name the name of my Creator. But I will ſay like another *Thais*, he who hath created me and framed me of nothing, take pitie vpon me, who am not worthie to tread on the earth, or to lift vp my ſpirit and voyce to pray, no not to S. *Magdalene*, S. *Dominicke*, my good Angel, and all the Saints of heauen, or other reaſonable creatures, as well abſent as preſent. I *Magdalene* of *Demandouls*, haue written this letter to the moſt ſacred and worthie Mother of God, who doe not merit as much as to name her, deliuered by a Diuell called *Verrine*, that ſpake by the mouth of *Louyſe*, becauſe I haue not made thoſe inſtructions vſefull vnto mee, which by ſo many learned perſonages (whom I little eſteemed of) were recommended to my practiſe. I haue rather hearkened vnto *Lucifer* then to them, and doe now make my proteſtation before God, that I ſhall neuer hereafter giue eare to *Belzebub* nor to his adherents, by the aſſiſtance of his grace, and through the prayers of the Virgin *Mary* the ſinners Aduocate, and ſpecially of S. *Mary Magdalene*, of all Angels, and of all Saints. Proteſting in deſpite of *Belzebub*, the chiefe of the Diuels, which are in my bodie, and of al hell, I will heedfully obſerue thoſe fiue points, which were recommended vnto me: to wit, a good intention, a pure affection, puritie of conſcience, ſimplicitie, humilitie, as alſo obedience, and reſignation of the world. All this I doe here promiſe by the aide and grace of my God. The ſubſcriptiõ of the ſaid letter was dated in manner as followeth, *Verrine* ſaying, that the ſubſcription of letters that were to be ſent to great perſonages, ought to be no leſſe polite and elegant, then the bodie

bodie of the letters themſelues. Your moſt humble, and proſtrate hand-maid, repleniſhed with all preſumption, in that ſhe hath been ſo hardie as to write vnto ſo great a Queene, although my great and compelling neceſſities haue preſſed me vnto it; and I ſaw that you were the Sanctuarie and refuge of thoſe that were forlorne; as alſo I was tranſported thereunto, by reaſon of the great and violent aſſaults of temptations, which *Belzebub* and all his complices did force vpon me. And hauing vnderſtood ſuch wonders ſpoken of your greatneſſe, I was emboldned to take you for my Mother and Aduocate; and will remaine all my life long, vntill the laſt houre of my death by the helpe of my God, your moſt forlorne, and worthleſſe ſlaue *Magdalene* of *Demandouls*.

The ſuperſcription was thus: To the moſt ſacred, worthie, pretious, and glorious Mother of my God, and Aduocate for ſinners.

*The acts of the* 13. *of December* 1610. *being the feaſt of S. Luke.*

THat day in the morning, the Dominican Father came to conferre of the diſcourſe of the day paſt, that he might orderly couch and ſet downe in writing, what he had obſerued. And ſeeing that hee could not conceiue where to begin, hee remained a luttle ſad, that it ſhould bee thus in hazard to bee forgotten. At the length he was reſolued, to take the Stole, and to adiure the Diuell *Verrine*, that if it were the good pleaſure of God, that this ſhould bee written to the end that the Church might take knowledge of the ſame, it was then his part and dutie to repeate and dictate what hee had ſpoken, to the confuſion of the Diuell, and to the glorie of God. Preſently did the Diuell begin to dictate in the preſence of the fathers of the congregation, as is aforeſaid. The Diuell proteſting that he was now inforced to

the

the repetition thereof, but would hereafter dictate all vnto the Church ſo leaſureably, that a man might haue the opportunity to write after him.

The ſame day in the morning, *Louyſe* and *Magdalene* were exorciſed by the Dominican father, and at the beginning of the exorciſmes *Verrine* began to dictate that which here followeth, in the hearing of many; taking the ſubiect of his diſcourſe from the Goſpell *In principio*, which the Prieſt read after Maſſe. Hee cried out: Curſed be *In principio*, If I were able to ſmother it, how willingly would I doe it? Theſe laſt words plunge vs into deſpaire, *Verbum caro factum eſt, & habitauit*. The beginning ſpeaketh of your redemption, the concluſion of your glorie, there is no *habitauit* for vs; it is for others. And this *habitauit* is it, that maddeth vs. The miracle doth not conſiſt in this, that *Iohn* the Euangeliſt wrote it, but [f] the wonder is, that a Diuell doth auow it, and is conſtrained to his infinite ſorrow, to annunciate this truth vnto you. The Diuels are compelled to ſpeake the truth, when God almighty doth expreſſe and wring it from them, and are as Gally-ſlaues forced vnto it. This is that God whom the Chriſthans worſhip.

[f] The wonderous miracle of the compulſion of Diuels to ſpeake the truth.

After Maſſe was finiſhed, hee began to ſpeake after this ſort, touching the great Counſell of the moſt ſacred Trinitie, about the reparation of mankinde.

When *Adam* had tranſgreſſed, God was highly diſpleaſed againſt him, yet would he not by and by inflict his vengeance and indignation vpon the ſoule, which was ſo goodly a creature, although it had receiued a taint and blemiſh by the pollution of ſinne, and was growne refractarie and mutinous againſt him, who had ſhowred downe ſo many bleſſings vpon the ſame; that had ſhaped and created the whole world for man, and did ſubiect all creatures vnto him, to vſe them as he thought good, euen downe to the very beaſts. This would man haue excuſed, when he ſaid, *Eue* did cauſe me

me to doe this; but in this he did bewray the impotencie of his iudgement, that would ſo facilely beleeue the counſell of a woman. Yet if hee had humbled himſelfe without excuſing his [g] faults, he ſhould not haue felt ſo much diſpleaſure, as he did.

God loueth not, that men ſhould endeuour to euade by excuſes. If that *Adam* had craued pardon, God would preſently haue forgiuen him: yea the very Angels that fell, if they had humbled themſelues, ſhould haue taſted of his mercy. Now the bleſſed Trinity held [h] their counſell vpon this point concerning man. The eternall Father according to true iuſtice would haue him puniſhed; but preſently did the diuine word giue himſelfe vp to be your pledge, ſaying that hee would be incarnated, and take your fleſh vpon him, and would be euer readie to endure whatſoeuer the father would thinke fit to be inflicted. Then preſented themſelues the two daughters of the eternall Father, to wit, *Iuſtice* and *Mercie*, and made them readie for the encounter.

[i] *Iuſtice* as the younger daughter ſaid, that they were to be puniſhed for their diſobedience, and that they did very well deſerue it. *Mercie* as the elder ſaid. My Father, I am thy eldeſt daughter, and my ſiſter here is much younger then my ſelfe, it therefore ſtandeth with reaſon that I be beleeued, and that for many cauſes. As firſt, to what end haue you created a creature thus beautifull? to caſt him headlong into hell? There is a remedie to ſaue him. For there will come a woman called *Mary*, that will be more humble, then *Eue* hath beene proud after her tranſgreſſion; and will bee more reple-

[g] He had not beene ſubiect to ſo much miſerie as he was: for the excuſe did aggrauate the fault.

[h] The counſell of God is eternall, but the Scripture ſtileth the execution of his eternall counſell, after this manner. It is alſo a phraſe of Scripture to ſay, that God holdeth his Counſel, when he would execute his will. As in the 1. of Geneſis in the creatiõ of man. The metaphore is borrowed frõ the cuſtome of mẽ, when they would execute any thing.

[i] Mercy and Iuſtice are equally twinnes with God, as all other perfections are. Yet in the putting of them in execution, one ſometimes gaineth vpon another according to the good ſentence and pleaſure of God. And vpon this is the metaphore drawne from two Aduocates, each pleading their right one againſt another. Now although the determination and ſentence abideth in the Iudge yet doth not this hinder, but that either the one or the other might alledge iuſt and ponderous reaſons in diuers ſorts. Diuines maintaine the Idea of things in God.

niſhed

niſhed with ſimplicity, then euer *Eue* was with curioſitie. *Mary* will be more obedient then euer *Eue* was rebellious; and more prompt to ſay, *I am the handmaid of the Lord*, then euer *Eue* was to take and taſte the apple. From thence ſhall proceede that great paymaiſter of debts, that ſhall giue ſatisfaction more then a hundreth fold.

On the contrary part, Iuſtice pleaded that they did well deſerue ſharpeſt caſtigation, who doe yet ſtand vpon their iuſtification, although they are guilty of the higheſt treaſon, in rebelling againſt their Prince, yea ſuch a Prince as their God is. That they knew the Edict of their King, yet would not obſerue the ſame, and ſinned not through ignorance, but through their too much knowledge, that brought them to their deſtruction. To this the [a] diuine Word made replication. Father, Father, you are to pardon them, you are to pardon them, repeating the ſame often (not in words but by the power of vnderſtanding) and euer ſaying, that hee would take vpon him your fleſh for your ſakes. The eternall Father, according to the rigour of Iuſtice, and as being iuſtly prouoked againſt them would not haue it ſo: but alwaies the diuine Word did oppoſe himſelfe vnto it, and ſaid, Father I will endure for their ſakes a more ignominious death, then euer any creature ſhall be able to ſuffer. The eternall Father hauing regard vnto the perſon which was to ſuffer, and giue plenarie ſatisfaction, and that by no other meanes then this could a thing of that nature be accompliſhed, as alſo knowing how much hee was to ſuffer (for in God all things are preſent, and there is nothing paſt or to come) did yeeld vnto this ouerture: yet what Father would haue conſented to giue vp his Sonne as he did. For he fore-ſaw the ingratitude and diſeſteeme which you would beare vnto him, yet was he contented to agree vnto this, becauſe his ſonne alwaies ſaid Father, ſome or other will be conuerted.

[a] The mercie of Chriſt Ieſus.

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These are the attributes of the diuine persons.

The Holy Ghoſt gaue aſſiſtance vnto the Word, for he is the God of loue; the Father is the God of power and of vengeance; the Sonne, the God of wiſedome, and the Holy Ghoſt the God of bountie. But the Diuels themſelues doe confeſſe that there is but one God in three perſons, and haue made confeſſion of the ſame at *Baume*, the place of S. *Magdalens* penitence, in the preſence of the whole aſſemblie. Then ſpake *Mercie* and ſaid, Father, it is expedient that the voyd ſeates of the curſed Angels that fell ſhould be filled vp, and why was this goodly fabricke and frame of the world created, and the heauen ſo varied with diuerſities of beauties? Was it for your ſelfe alone? let them liue, let them liue, they will be repentant, and haue vertuous children, and iuſt *Abel* will proceed from them. Hereunto [c] *Iuſtice* replied, that there ſhould be a *Cain* as wicked as the other was iuſt. But *Mercie* did alwaies ingeminate, that many of them would proue good, as *Mary*, who ſhould make reparation of the fault committed by *Eue*. And in truth, *Mary* hath been more vertuous, then euer *Eue* was wicked, and gaue more reputation vnto good, then euer *Eue* gaue aduantage vnto ſinne. The Serpent held diuers diſcourſes with *Eue* to cauſe her to fall, but *Gabriel* ſpake but a few words and *Mary* preſently obeyed, ſaying, *Ecce ancilla*.

[c] The knowledge of God foreſeeth all things.

Then the Word ſaid to his Father, that as the perſon offended was diuine, ſo a diuine perſon ſhould giue ſatisfaction, ſince no other could make reparation of the ſame; the perſon offended being infinite, might iuſtly expect ſatisfaction from a perſon infinite. That there was no creature, neither men nor Angels, that could make vp this offence, which was committed by a man that at the time of his tentation was altogether innocent. And as this ſinne was committed in a garden, ſo reparation thereof ſhould be made in a garden, at what time he ſhould ſay, *fiat voluntas tua*, and this ſhould be the act of his giuing himſelfe vp vnto death. To conclude,

clude, this tranſgreſſion came by eating of an apple, and ſhould be remitted by the fruite of life iſſuing from the garden of *Mary*. Vpon this mention of the Virgin, *Verrine* tooke occaſion to ſay: This was a[d] garden hedged in, where that goodly fruite of her puritie remained, excellently qualified with beautie, ſent, and taſte: which make repreſentation of the properties of the bleſſed Trinitie. In this garden there were all ſorts of goodly trees, whoſe roots were humilitie, whoſe leaues were vertuous deſires, and whoſe fruites were good workes, that might deſeruedly bee placed vpon the table of the King of glorie. And vpon this table are euer ſtrowed all kinds of flowers, which ſignifie her vertues, and theſe ſhe hath kept freſh by her humilitie, acknowledging that all the good which euer ſhe had receiued did ſtreame from her ſonne, and proceeded not from her ſelfe. By theſe meanes of humbling her ſelfe ſhe conſerued them, and lent alſo of her ſtore vnto others. The Word was content to repaire the fault of *Adam*, and in regard thereof to ſubiect himſelfe to all the torments which *Adam* had deſerued, and ſaid, that by his obedience there would redound more benefit vnto mankind, then euer did preiudice by *Adams* tranſgreſſion: and by how much the greater the offence was, ſo much the greater would his mercie appeare: that his bountie would then ſhine cleereſt, when theſe his creatures appeared moſt miſerable, as hath been verified in *Peter*, *Paul*, *Dauid*, the *Publican*, *Matthaus*, and *Iames* the Hermite: as alſo in *Magdalene*, *Pelagia*, *Mary of Ægypt*, *Thais*, and the woman of Samaria. That his bountie would dart forth the raies thereof ſo effectually vpon his creatures, that many ſoules by their examples ſhould be conuerted. Beſides, the Sonne made offer vnto his Father to endure all the torments that ſhould bee put vpon him, and that he would debaſe himſelfe euen to the cratch to giue ſatisfaction for the pride of *Adam*: that he would be obedient, for his rebellion, euen to

[d] The Virgin *Mary* likened vnto a beautifull garden.

to the death of the Croſſe: that for the wantonneſſe of *Adam*, hee would vndergoe all vexations, and would faſt for his gluttonie: that the offence was committed by a tree, and ſhould bee remitted by the tree of the Croſſe: and that at the ſame houre or inſtant that the firſt man offended, the breach in mankinde ſhould bee built vp in the ſecond.

Doe but conſider, that at that time when in his humanitie he ſuffered, the loue which he did beare to you, did cauſe him to crie out that hee was thirſtie, that is to ſay, after the ſaluation of your ſoules. This is euident by the theefe, who ſpeaking vnto him but theſe words, *Memento mei*, was by him refreſhed, as alſo was *Longinus*, and all thoſe which at that time were conuerted. Obſerue further, that hee died with a great longing to haue his very tormentors to be conuerted; and his ſorrow, to leaue his enemies plunged in their obſtinacie, (as *Pilate*, *Caiphas*, *Annas*, and *Herod*) was more apparent and ſenſible, then to leaue his Mother whom he ſo much loued, *Magdalene*, *Iohn* the Euangeliſt, or *Martha*. Witneſſe thoſe words which he ſpake, *Pater ignoſce illis*, Father pardon them, for they know not what they doe. His ſecond griefe was to leaue his children the Iewes, hardned in their wickedneſſe, ſorrowing that they would make ſuch bad compenſation vnto him for all his benefits. For neuer was there naturall father that hath powred downe ſo many bleſſings vpon his children, as your God hath done vpon the people of the Iewes. It was no nouell thing with them to diſobey his commandements, and mutinie againſt him. They made a Calfe of golde and worſhipped him, and without ſenſe or conſideration of his manifold bleſſings they did long for the garlike, onyons, and leekes of Ægypt: ſo gluttonous and rauenous were they. Notwithſtanding all this, he cried vpon the Croſſe, *Pater ignoſce illis*.

Then did *Verrine* cauſe this which enſueth to be adioyned

ioyned vnto that letter that the day before hee did dictate vnto the blessed Virgin: I protest by the assistance of God to obserue the good instructions which were giuen vnto me vpon the Vigile of S. *Luke*, and wil reade them fiue times a day. Obserue heere, that *Verrine* said that they would proue fiue exorcismes more terrible vnto *Belzebub*, then all those that were comprehended in bookes: and added, Cursed be your exorcismes.

After this, he said that *Magdalene* was to say at least an hundred times a day, if she could, *He who hath created and fashioned me, haue mercie vpon me*: as one that well knew how vnworthie she was to name the name of God, and to suffer for his loue; or that *Belzebub* himselfe should remaine in her bodie, since that her God did patiently beare the appellations of foole, drunkard, and possessed by *Belzebub*, and that hee wrought wonders in the name of *Belzebub*. But the good woman in the Gospel confessed that all which they obiected were lies, and that hee wrought those wonders by a peculiar puissance of his own, without borrowing the assistance of any creatures.

Afterward as they should haue communicated, *Magdalene* was vpon the sudden strangely tempted by *Belzebub*. But *Verrine* taking vpon him as her counsellor and admoniſher, did lay before her the imbecilitie of the Diuell, and dismasked all his slights and subtilties. And it happened, that after *Magdalene* had receiued the holy Host in her mouth, *Belzebub* made shew, as if he would force her to spit it out vpō the earth. In which fact, hee discouered that there was some [a] enormous sin in *Magdalene*, which was familiar only vnto those that knew the inward guilt of her conscience.

The same day in the euening *Louyse* and *Magdalene* were exorcised by Father *Francis Billet*: and *Verrine* began to speake in this manner: It is requisite first to passe the Altar of thornes and kniues, before you come to the Altar of Crownes. I tell you that [b] *Lucia* was a poore

[a] She had not confessed this sinne either to oblivion or out of shame.

[b] The martyrdome of S. *Lucia* and the Virgins.

poore woman, and of ſuch baſe condition, to outward ſemblance, that a man would not haue beſtowed a farthing vpon her: yet being betrothed, ſhe abandoned all for the loue of him who had redeemed her, and in regard of him vnderualued all worldly things whatſoeuer. So muſt all they whom he takes to wife, they muſt forſake father, mother, brothers and all, and onely ſet their affection on him who doth ſo wholly deſerue it. Hee will place them there where no perſon is able to ſing the hymnes which they ſhall ſing, and they ſhall follow the Lambe whereſoeuer hee goeth, to the great vexation of the Diuell and of all hell. *Magdalene* doth not ſing at all, yet is ſhe next vnto *Mary*: for in loue ſhe doth ſurmount *Martha*. *Martha* is the next that ſingeth after the Mother of God: ſhe was hoſtes vnto him, and lodged him in her houſe, and next vnto the Mother of God was the principall Virgin. *Catherine* of *Sienna* thou beareſt a part in that ſong, and thou *Barbara*, and thou *Lucia*, and thou *Clara*. *Vrſula* is a Queene, and *Catherine* is another, and thou [c] *Victoria* hatt alſo thy ſhare in that melodie.

It is true, I rage againſt thoſe that liue chaſtly in their Monaſteries, but the Companie of [*] *Vrſula* makes mee ſtarke mad, both by their Chriſtian doctrine, and by their holeſome inſtructions: and the exceeding great labour which they take for the good of their neighbours, maketh hell it ſelfe to bee ſwallowed vp in deſpaire. I doe not ſpeake this to puffe them vp, let them be as humble as they will: but the truth is, that all the diuels doe ſtraine their vttermoſt ſubtilties to worke their finall extermination. God is deſirous to haue them proued, curſed be my words, they will coſt me ful deare. *Mary*, why ſhouldeſt thou ſo affectionatly loue them? wherein haue they been ſeruiceable vnto thee? Wee haue ſifted them all by temptation, to breede in them a longing to leaue their vocation. Wee ſuggeſted that their order of Religion was meere brocage, and their vocation

[c] That *Victoria* is regiſtred in the Romane Martyrologe 27. December, who was put to death becauſe ſhe would not take *Eugenius* the Paynim for her husband.

[*] The praiſes of the Companie of S. *Vrſula*.

vocation vnapproueable. This wee ſaid to diſcourage them from that courſe, and diſtilled diuers other temptations into them againſt their Superiour, but principally againſt *Caſſandra* their Superiour at *Aix*. Wee haue filled them with grudging and murmuring againſt their Superiours, perſwading them not to obey or beleeue them, and haue baited both men and women with our temptations: the men gaue beſt heede vnto vs as thoſe that were the prouder. We alſo hatched a conſpiracie againſt *Romillon*, and the Order of the Doctrine, that they might be forſaken of euery one.

Whileſt the Diuell was thus diſcourſing, there came to S. *Baume* Siſter *Catherine of Iſle*, with another of the ſame Companie. Whereupon [d] one that was preſent ſaid vnto the Dominican Father, whether hee thought the Diuell could preſage of their arriuall: who being asked thereof, without ſeeing or hearing of her, anſwered it was ſhe. Then being demanded, whether there came but one or no, he anſwered, there is none but *Catherine of France*: which was not true: and when one of the Aſſemblie did reproach his ignorance, *Verrine* ſaid, Doe you wonder at that, this is not the firſt lie that I haue told.

Then the Dominican Father ſoftly rounded Father *Romillon* in the eare, and ſaid, It is no wonder though he intermingle ſomething of his owne, when men out of meere curioſitie doe aske him queſtions. Scarce had the Father finiſhed theſe words when [e] *Verrine* ſaid, It is true, I am not bound in that caſe to ſpeake the truth, for I neuer doe it but by conſtraint, or for ſome ſiniſter and malicious purpoſe.

About the ſame time, the Diuell *Verrine* was obſerued againſt his cuſtomarie manner to be very ſtill and ſilent, and being demanded why he thus held his peace, he anſwered, Becauſe ſome think that the things which I doe vtter are not worthie to be written. And indeede ſome were of opinion, that they ought not to giue heed

[d] Experience doth teach that in matters of curioſitie they doe laugh and make a ieſt of men.

[e] We haue often made triall, that when *Verrine* ſpake according to his commiſsion that tended to the conuerſion of the two Witches, he alwaies told the troth and neuer failed: but being put from that he declared himſelfe to be a true Diuell, oftentimes interrupting Confeſsion, and a long ſpace endeauouring to hinder the receiuing of the Communion. The reaſon whereof is ſet downe in the acts of the 15. of Ian. in the margẽt.

to theſe diſcourſes, but onely to the deliuerance of theſe poore creatures: at the leaſt, that it was not neceſſarie to booke downe what he ſpake. Yea, ſome conceiued that it was no Diuell that ſpake in *Louyſe*, but as ſoone as they reuoked that their opinion, *Verrine* then began to diſcourſe as he was accuſtomed.

*The acts of the 14. day of December.*

VPon that day Father *Francis Billet* Prieſt of the Chriſtian Doctrine ſaying Maſſe, at the eleuation of the bleſſed Sacrament, *Verrine* began hideouſly to yell, as if hee had been mad and deſperate, ſaying, that he adored the God of the Chriſtians, and confeſſed him to be his Creator and Iudge. Hee further ſaid, that hee was in the Chalice blood and bones, clothed with his Humanitie and Diuinitie, as when hee was crucified on the tree of the Croſſe: and was there as great and as full of dimenſions as when hee was vpon the ſame tree: yet was his bodie couered vnder a morſell of bread, and his blood vnder a little wine really and ſubſtantially. Hee made alſo repetition of the ſame at the Maſſe, which was ſaid by Frier *Francis Domptius* of the reformed Order of S. *Dominicke*. *Verrine* alſo added, I ſaid in my rage, that thou wert of the reformed Order: Curſed be the inſpiration of *Michaelis* who began this Reformation, which will be an occaſion to correct the diſorders of many Monaſteries as well of men as of women. This is it that maketh vs to deſpaire. I ſay beſides, that ſome will giue out, that *Romillon* hath taught *Louyſe*, &c. All this hee repeated againe at the eleuation of the bleſſed Sacrament, Father *Iames de Rets* Prieſt of the Doctrine ſaying Maſſe.

The ſame day in the morning was Siſter *Louyſe* and Siſter *Magdalene* exorciſed by the Dominican Father. And there happened a long diſpute betweene God of the one part, and the Diuell of the other, whether God ought

ought to make the Companies of S. *Vrsula* and of the Doctrine, all also the Siluer *Lampe* his instruments to put that in execution, which he intended to accomplish. Now because I had no leisure to write it downe, *Verrine* did afterwards will me to write that which then had bin disputed, but first would haue me to command him to doe this by vertue and power of the Exorcismes, as they also vse to doe. As soone as I had commanded him, he began to speake in this manner: I haue spoken formerly (meaning in his discourse the day past) in the honour of *Martha* and of the Angels. This I did vpon good reason, f for Virgins are the sisters of Angels, and shall be exalted, because *Mary* would haue it so: yet alwaies without any preiudice to *Magdalene*, for in Paradise there is no ambition.

f The prosecution of the praise of Virgins.

I also said, that the Sonne did much esteeme of *Magdalene*, by reason of her affection; and the Mother of God did exceedingly loue *Martha* in that she vowed virginitie (which she did in imitation of the Mother of God) she also loued *Martha*, because she was the Hostesse of her Sonne.

I said, that yesterday I had spoken of *Lucia* and of virginitie, and that Virgins were sisters vnto the Angels, and that they did sing a new hymne, which none could sing but themselues.

I also said, that married women might bee happie enough, and go to heauen, but that Virgins did attaine vnto it with more facilitie then they.

g Besides, I entred into disputation with God, saying: Why hast thou instituted the Sacrament of Mariage if thy intendment were not that all should be married? His replie was, that they who were vnmaried were all espoused vnto him. To which I reioyned, that such Pismites as they, could not destroy so great a King for their husband.

g The conference of *Verrine* with God, or with the good Angell sent from God.

God answered me, that they had forsaken all for his loue, and that for a lumpe of earth (thereby meaning

man) they did bequeath and betroth themſelues to him. And in lieu of thoſe momentanie bleſſings and riches, which for his ſake they had abandoned, he would open vnto them the treaſures of Paradiſe and for a little pleaſure which paſſeth away as the winde, hee would glut them with the delights of Paradiſe which endure forever. Furthermore, I did obiect that hee did prepare Crownes for them as if they were Queenes, and had well deſerued it: but, ſaid I, they haue merited nothing. He anſwered me that they were true Queenes. I replied, that they were Chamber-maides, and that I ſhould not haue wondered at *Vrſula* which was a Queene, at *Margaret* the Queene of Hungary, at *Catherine* of Alexandria, at *Gertrude*, at *Margaret* the Martyr, who haue performed many memorable exploites, for the loue of him and of many others. He anſwered mee, that his cuſtome was that from baſeneſſe and from things of the meaneſt condition, hee vſed to worke matters of great moment for his glorie, and for the conuerſion of ſoules. To this I replied, that I ſhould not haue wondred if in a matter of this nature hee had made election of ſome great Philoſopher or Doctor, or of ſome great Queene, or of ſome magnificent Empreſſe and Princeſſe: but I was confounded with wonder when I perceiued he would make choice of perſonages of ſo high a qualitie, from ſuch Piſmires as was *Louyſe*. He anſwered me, that he did not this for her, as if ſhe had deſerued it, but had done it for his glorie, and for the conuerſion of ſoules.

h The deſire of *Louyſe* to ſuffer patiently.

h Then (ſaid I) curſed be that deſire which ſwaied in her (ſpeaking of *Louyſe*) and made her readie to endure hell it ſelfe (if it had been expedient) for the glorie of God and ſaluation of ſoules. And heere I began to howle as one ſurcharged with deſpaire and madneſſe, and more fearefully indeede then I can expreſſe it, ſaying, that ſhe was a Huguenot, and that her father and mother died Huguenots, and that ſhe was baptized in the

the [l] kitchen of *Monſieur de Maulbians* at S. *Rhemy*, and that *Ioſeph Deſſade* of *Beaucamp*, brother of *Michael Deſſade* of *Lagny* was godfather to *Louyſe*, and *Louyſe* of *Pourcelet* daughter of *Monſieur de Maulbians* was her godmother, in whoſe houſe ſhe was baptized by a Miniſter. Then God told me that many ſoules had been conuerted to him by *Catherine* of *Sienna*, & that humiliation is to goe before, that exaltation may follow after: and that the calling of this wretch (meaning her that had the diuels in her bodie, to wit, *Louyſe de Cappeau*) had been debaſed and expoſed to derihon, as alſo diſhonoured and diſreſpected by the diuels, who would haue waded further into theſe aduantages, if they might be ſuffered. Many incongruities are committed in the iudgements, which men and women make vpon the euent of things; but this calling ſhould by the ſame meanes purchaſe much glorie and reputation, through which formerly it was depreſſed: and that God ſhould bee magnified euen by thoſe who did offend herein, when they ſhould once comprehend all the circumſtances of this buſineſſe. And this is it wherewithall the Diuels are ſo enraged. Then cried *Lucifer*, Come and helpe vs, *Belzabub*, *Leuiathan*, *Balberith*, *Aſmodeus*, *Aſtaroth*, *Carreau*, and let all Hell come, for we are at our wits ends, and can make no longer reſiſtance. I alſo added, that we were now all deſperate, that Hell it ſelfe had entertained a dreadfull combination and conſpiracie, and that wee were all vnlooſed to ruine and fling headlong into perdition the whole Order of the Doctrine, and the whole [k] Companie of *Vrſula*: and that we had inuironed them with all ſorts of temptations as well men as women of both Companies, from the leaſt and youngeſt vnto the greateſt of them: and that wee had giuen impeachment vnto others to be of that Companie, and ſuggeſted vnto them, that they might doe well to encloyſter themſelues in Monaſteries, where they might abide in the houſe of God their Father, and might

[l] *Louyſe* baptized in a kitchē by a Miniſter.

[k] Touching the Companie of S. *Vrſula*.

might doe much good, as frequenting Hospitals and Churches.

Moreouer, that by bringing of the companie of the doctrine vnto ruine, we should easilie roote out the other companie, to wit of S. *Vrsula*, because these are guided by them. For the Priests of the doctrine are founded and established expressely to guide and gouerne them, and were particularly reformed for that purpose. As also because the two companies had a reference the one to the other, and were to be fellow labourers for Gods glory, and the saluation of their neighbours, and were to march hand in hand, that is, where there was a house appointed for the sisters there was also to be a house for these Fathers. Then *Verrin* began to crie as if he had been mad, that there were six sisters of S. *Vrsula* bewitched or possessed, to wit, *Magdalen*, *Catherine* of *Isle*, *Margaret Burles*, *Martha* of *Gazier*, and that vnhappie *Louyse*, for *Anne* of *Benieux* said, he is full of sorrow. The Diuell (said he) is not in the bodie when he will, but when it conduceth with the glorie of God. There be that demand the same with much instance and sollicitation, but that which others doe so vrgently demand, and for the most part are denied, hath been graunted vnto this vnluckie woman.

God permitted this for his glorie, and the exaltation of that company.

I further say, that I would rather chuse to be in the bodie of a dogge or of a hogge, then to be where I am, and I haue petitioned *Lucifer*, that he would take me off from this bodie, because there is nothing here to be gotten; and I cursed *Belzebub* that he would not come and take me from hence, and that I would rather fall vpon a supper in Hell, then tast that dinner which I had at S. *Baume*. He further said that a certaine disputation betwixt God and him was acted in S. *Baume* at the feete of S. *Magdalen* as hereensueth.

I said to God he might doe well to discouer by vision to this vnhappie woman what he intended, he answered me that visions were too dangerous, and that he would

cause

cause hee so vnderstand his pleasure when and how he pleased, and that shee should doe well to humble her selfe. I said vnto him that it was the diuell that made her speake, that God replied vpon me that it was not time, and that all came from him, and to vnderstand this (said he) there needs no other argument then this, that her soule is in repose, and that she is full of gladnes, and the diuell doth not possesse those soules that are peaceable and chiefe full. Also God the more to trie her, told her that shee was to humble her selfe euen to the profoundest gulfe hell, and that she should reckon of her selfe no more, then if she were a handfull of dust, or of dust, or as the leafe of a tree that falleth to the ground: and further that she should conceiue her selfe to be vnworthie to tread on the face of the earth. Then said the Diuell, this will swell her with pride; but God made answere, that his grace should suffice to preserue her vntainted by vaine-glorie, and that she should make recognition that all was deriued from him; and that of herselfe shee was nothing, but was confident that hee would giue her his grace, to acknowledge this nothing. Then I added, that the date of miracles was now expired. And his reply was, that hee was still the same God, who wrought them in times past, and that hee was both as powerfull and willing, as hee was in those daies.

The Diuell answered, that she was not indowed with those vertues, as were those in whose time such miracles were done. What? shee is no Saint, shee is a Pitmire. Then God commanded me to be gone, and holde my peace, and so I was inforced to withdraw my selfe, and to suffer *Lanyse* to finish her deuotions. All this was done in the presence of her Creator, and of the blessed Sacrament, that was there, and of her superior, *Iohn Baptista Romillon*, and of *Catharine* of *Isle*. To conclude, the Diuell was so impatient of this discourse, that hee began to roare, as vnable to indure such talke any longer:

[m] In confession and out of confession she still said, that she regarded not to be possessed, since it was Gods pleasure for the manifestation of his glory.

ger: and cried thrice, that hee had loſt all hope both of God, and that vnhappie woman.

This diſpute internally and externally indured little leſſe then an houre and a quarter, in Saint *Baume*: and much of this diſputation was repeated at the time of Maſſe the ſame day in the mornings diſcourſe.

Then was *Louyſe* commanded to tell her Superiour, and all thoſe that had charge of her ſoule, as alſo to him that did exorciſe her, and to all thoſe to whoſe benefit it might any way appertaine, all her temptations and internall conferences, for feare leaſt ſhe ſhould be deceiued by the Diuell. In concluſion, they recalled to her remembrance thoſe fiue points which that laſt Sonday they recommended vnto her: to wit, a good intention, a pure affection, puritie of conſcience (which is one of thoſe points) humilitie which is another, obedience, and reſignation of the world which is another. This done, *Verrine* ſpake and ſaid, I haue formerly ſaid, that ſome Prieſts goe to the Church as if they were to goe to a ſtable without any preparation, or premeditation of that which they haue to doe. I haue alſo ſaid, that the Sonne of God did yeeld more * obedience to you then you to God, and that as ſoone as a Prieſt doth ſpeake, God preſently deſcendeth vpon the Altar. I haue alſo ſaid, that the Prieſt was equall in honour vnto the Mother of God, yet did not his mother dare to touch him but with feare and reuerence, no not ſhee which had carried him in her wombe nine moneths.

I ſaid, that if they were to behold him they would drawe backe and be dazeled with his exceeding brightneſs, or at leaſt would prepare themſelues better then they doe. Then *Louyſe* ſaid, that it was reuealed to ſiſter *Louyſe* in Saint *Baume* in that diſputation, how the Magician ſhould bee conuerted by the prayers of our Lady, if hee hardened not himſelfe againſt them, and how God had inwardly commanded ſiſter *Louyſe* to pray for him.

* In the Scripture phraſe as we haue formerly cited out of the booke of *Ioſua* the 10. chapter.

After

After this, there was a letter directed to bee sent to the Sisters that were the Co-adiutors in the house of S. *Vrsula* at *Aire* as here ensueth. Most deare, best beloued and ever honoured Sisters, I vnworthie to call you my Sisters doe beseech you to pray vnto your Redeemer to take mercie vpon me desolate and distressed wretch, vnworthie to call vpon the name of God. I doe craue pardon of you as oft as I haue grieued, prouoked, and debased you, and that many times vpon no ground.

Your most humble obedient and indeede vnworthy to name you, the seruant and slaue of *Catherine, Esperite, Magdalene Honorate*, and of all those whom God hath created and formed (God be mercifull vnto them all) *Louyse Capperan*. While the said letter was dictated, the Diuell began to say, Ha God, thou goest about to humble one, and I will cause foure other to fall by infusing into them vaine glorie. Then he said, God answereth me that he would humble them by those fiue points aboue mentioned to *Louyse*, which shee should make familiar vnto them, and should not faile to performe it.

The same day in the euening the two that were possessed were exorcised by Father *Francis Billet*: when *Verrine* began to speake of Hell and of sundry other subiects saying, *Catherine* humble thy selfe, and remember what I said vnto thee in the morning, that the seruants of God were to humble themselues and to endure patiently, to be scorned and troden vnder foote. Men are so vngratefull, that they serue God with lesse respect and veneration then they beare vnto their grooms or lackies. Also, men doe so little regard his commandements as if a groome had made them: yet notwithstanding he who gaue them vnto *Moses* hath recommended them vnto you.

There be ten Commandements, and yet they are but two.

When men preach vnto men of Hell and Paradise, there

there is no more heede giuen vnto it, then if they preached to ſtones, and ſtocks of trees. S. Francis preached to ſtones, and Anthony to fiſhes. It is ſtrange, the very beaſts doe bow downe their heads, thereby making recognition after their manner of the benefits they had receiued, and therefore ſhall riſe vp againſt men in the day of Iudgement.

In Hell we make you vnderſtand the reaſon of your diſobedience, which they cannot gainſay. We ſay vnto them, Damned and vngratefull as you are, you would not feare and acknowledge your God, and then we lay on them ſtrong and ſtout chaines of iron, and doe inflict ſuch punishment vpon them.

There are no gates for men to get out of Hell, but the gates to enter in are very large and ſpacious.

The repaſt and fare which they haue in Hell are Serpents, Toades, Scorpions, and whatſoeuer elſe is filthie and abhorred: the drinke is brimſtone, wormewood, rhew, and all bitter and diſtaſtfull liquours. Wee put them in a ſeate of flames and fire which doth grieuouſly ſcorch them, and doe oft remember them of Paradiſe, thereby to augment their torments. Vpon the earth they eate white bread, but here they muſt gnaw vpon truſts, and that without their teeth.

In ſtead of perfumes wee ſtuffe their noſtrels with ſtinkes and loathſome ſauours, and in ſtead of delightſome ſongs wee fill their eares with deriſions, blaſphemies, and curſings, ſaying, Curſed be the God that hath created thee, curſed be the father and mother that haue begotten thee, curſed bee the ayre that thou diddeſt breathe, curſed bee the foure elements, curſed bee the creatures that haue any way obeyed thee.

And to adde vnto their torments, we ſet before them Heauen, together with the glorie and thoſe pleaſures which they haue loſt, becauſe they haue tranſgreſſed through malice, not through ignorance, and remained obſtinate in the ſame.

He

P Whē it pleaſeth God all things accompliſh his will. He commanded the Rauen of *Helias*, and the Worme that withered Ionas his gourd

P Diſcourſe of Hell.

He that would dine at eaſe in this world muſt ſup in Hell.

We alſo prouide milke for them, in comparison of which the haile of Laurent is a heape of roſes. All miſerie is contained in Hell, as in Paradiſe all happineſſe doth abound.

The damned ſoules are more horredly deſormed then the Diuels themſelues, and eternally, eternally, eternally, eternally, eternally ſhall they blaſpheme the name of God. And wee haue permiſſion to inflict vpon them moſt ſharpe and exquiſite torments, for their vncleane and beſtiall ſpeeches.

And as the hangman doth his office when hee tortureth a malefactor that is condemned by the Iudge, ſo the Diuels are not nice to performe their charge they haue to torment ſoules.

The torments of Hell are torments indeed, and the greateſt tortures of the world which are inflicted vpon malefactors, compared with theſe, are but as flowers and roſes.

They ſhall bee damned euerlaſtingly, euerlaſtingly, euerlaſtingly, without hope of intermiſſion or end, euerlaſtingly, euerlaſtingly.

The Diuels ſhall binde you hand and foote, and, being thus manicled, they ſhall throw you into a boyling chauldron: and after you haue been burned in theſe flames, you ſhall be engulfed in a ſea of ice. None can reſiſt the Almightie when hee hath a purpoſe to doe a thing. God hath giuen you a ſoule, and appoynted her to be the Miſtreſſe: it ſtandeth with good reaſon that the Miſtriſſe ſhould beare ſway, and not the chambermaide.

God hath giuen you three faculties or powers: giue him the keyes thereof, and ſuffer him to haue the gouernment of them.

Locke faſt your gate, that is to ſay, your will, againſt all manner of vice: ſhut vp your windowes, to wit, the

fiue

fiue externall ſenſes, that theeues ſteale not in and make a cheate vpon your ſoules. Then *Verrine* ſaid, I had rather an hundred thouſand times ſup in Hell, then haue giuen you ſuch a ſupper, as by this diſcourſe I haue done, and withall ſwore, that hee had vttered all, which is aboue mentioned, for the glorie of God, that all proceeded from God, and that the Diuel was forced thereunto as a ſlaue or a captiue in the galleys.

Then he ſaid to thoſe that were there preſent: This *Baume*, this Rocke, theſe leaues will riſe vp againſt you at the day of Iudgement, if you make not your aduantage of theſe things. Your God loueth you ſo well, that if it were behoofull for you, hee would at this very inſtant returne to Mount Caluary.

The ſame day, this dialogue chanced to be betweene *Verrine* and *Belzebub*. *Verrine* ſaid, You that heare Maſſe doe ſay, I beleeue that my God is there in blood and bones, and that in the Chalice, both his fleſh and bones, his Humanitie and Diuinitie are preſent. But you muſt conceiue, that you are there as poore malefactors before your Iudge: pray therefore vnto your Iudge and he will heare you, for hee giueth grace vnto the humble, and caſteth downe the proud of heart. Oh how narrow is the gate of Paradiſe, and how low you are to ſtoope to enter into it.

¶ The diſcourſe of *Belzebub* cõplaining to God of his ouer great mercie to ſinners, euen tó the Magician himſelfe, in whoſe cuſtodie remained the ſchedule of *Magdalene*.

Then ¶ *Belzebub* ſaid: Ha God, thou art too plenteous in thy pitie to ſinners: the Diuell is enforced to acknowledge it. I am not at this time poſſeſſed with the ſchedule, *Lewis* hath them in his cuſtodie: to the confuſion of Diuels is this great mercie ſhewed towards ſinners.

Chriſt Ieſus is euer ſhewing his wounds to his Father hee doth alwaies renue and make them freſh, and doth ſtill repreſent them vnto him. All Hell is confounded: *Miſericordia Dei plena eſt terra*. O Mercie, thou art too too exceedingly great! You haue no more to doe but only to crie *peccaui*, and preſently all is pardoned:

ned: a mercy indeede too ſpatious. Let a man renounce God, his Paſſion, and all the merites of the ſame, and let him onely ſay *Miſerere mei*, and preſently all is pardoned: confuſion vnto vs, *Confundatur ſuperbia Diabolorum*. Lord, thou diddeſt caſt forth the Angels which would haue bandied themſelues againſt thee, and diddeſt cruſh in pieces all their forces: yet let a ſinner caſt himſelfe headlong into Hell, and renounce thy precious blood and wounds, yet wilt thou euer mediate for them to thy Father, and wilt receiue them into grace if they bring with them a pure deſire to returne backe to God for thy ſake: a mercy too large for ſinners, and damnation too great for the Diuell.

Curſed be the wound that coſt me ſo deere, becauſe in it all ſinnes are ſwallowed vp: Curſed be *Longinus* that made that wound? O God moſt bountifull vnto ſinners: O vertuous and moſt mercifull *Mary*. The Diuell is their God, and yet O *Mary* thou art alwaies falling at the feete of thy ſonne; thou art euer interceding for them: thou art alwaies ſaying, To day and to morrow, and doeſt euer prolong and driue things off. In ſaying this hee deſired againſt his ordinary manner to haue an oath miniſtred vnto him: and for further confirmation of the truth, he ſaid that one of *Magdalens* [r] Gloues ſhould fall to the ground, and that hee would ſtretch himſelfe flat vpon the earth. Then ſaid *Verrine* to him, humble thy ſelfe *Belzebub*. What is now become of thy ſtrength? *Belzebub* ſaid, *Confundatur ſuperbia Diaboli*: I am now conſtrained to humble my ſelfe. Then *Verrine* ſaid: All you that are here, come and tread vpon him, ſpeaking this to the Aſſembly.

[r] The Gloue of the Gule was too little for her, and could not be pulled on but by violence.

Then *Belzebub* began to cry: what, vnder the feete of men? Doe men reſiſt God, and am not I able to doe the ſame? *Verrine* ſaid, God is ſo mercifull, that he will fill vp the empty ſeates in heauen, and will pardon men their offences. Then did *Belzebub* inferre, O what a iudgement is heere againſt thoſe which will not turne and

and be conuerted. Next after *Lucifer*, I am the proudeſt, yet learne from hence to humble your ſelues. For one offence am I damned for euer, for euer, for euer.

And that iuſtly ſaid *Verrine*; we are damned becauſe wee had more illumination then was giuen vnto men. O, O, O, Mercy (ſaid *Belzebub*) how great art thou for the ſinner, O Iuſtice, how ſeuere art thou againſt vs? Occaſions of doing good are neuer wanting vnto the ſinner: he hath the benefit of Preachers, of Confeſſours, and of Miracles, & yet remaineth obſtinate in his ſinne, and ſtill God is ſo fauourable in his behalfe, that he will at the laſt caſt make vſe of Diuels for his conuerſion. *Verrine* replied, *ſuperbos humiliat*, he is more powerfull to attract ſinners vnto goodneſſe, then are the Diuels in their malice to allure them vnto ill.

Further hee ſaid, I feare not *Belzebub*, nor *Lucifer*, nor all Hell beſides. I am not to bee puniſhed for this. God hath commanded me, and yet there be ſome found that will not beleeue this. Neuer buſie your ſelues further about repentance, for the day of [f] iudgement doth approach, and the very ſtones ſhall riſe vp, and the leaues ſhall bandy themſelues againſt thoſe that ſhall dwell ſtill in their obſtinacie: I warne you all of this both young and olde, for Death is a thiefe that ſpareth none, but ſweepeth all away rich and poore, great and ſmall: and as the hooke moweth downe the hay, ſo Death with his ſithe cutteth downe all.

[f] Exclamation againſt ſinners.

[g] Then ſaid *Belzebub*, it is no longing of ours to deliuer the truth. Whereupon *Verrine* tooke occaſion to ſay; *Magdalene*, this he vttereth in confirmation of the letter directed to the bleſſed Mother of God, and pronounced by *Verrine* in the mouth of *Lonyſe*; reade it often, and keepe it as thou wouldeſt doe relickes. Then ſaid *Belzebub*: I ſweare that I haue reaſoned of the mercy of God, to confound all Diuels, Magicians, and Witches, that are in the world, and all them that doe practiſe or trade with Magicke. At this *Verrine* ſaid

[g] *Belzebub* conſtrained to ſweare and to tell the truth.

Through

Through maine compulſion art thou drawne to ſweare, and although thou bee my Prince, yet at this preſent thou art but as a Fly. Where are thy braues and forces now? thou that but a while ſince diddeſt out-face heauen and earth, doeſt now humble thy ſelfe vnder the feete of *Frauncis*.

Then *Verrine* ſetting his foote vpon *Belzebub*, ſaid, I am thy vaſſall. Thou wouldeſt haue pluckt God from his Throne. Conſider you that are here, whither *Monſieur de Guyſe* your Gouernour would euer haue endured, that a Lackey ſhould braue him thus, as I doe now my Prince. And turning to *Magdalene* he ſaid: Endure patiently *Magdalene*, for the remiſſion of thy ſinnes, and thinke thy ſelfe euen vnworthie to humble thy ſelfe; Reſiſt thou *Belzebub*, for thou ſeeſt how I braue him, and yet there are heere fiue Princes in this body.

The Diuels would haue laid diuers foule aſperſions and diſgraces vpon the Companies of the Doctrine and of Saint *Vrſula*, but God is pleaſed to exalt them as it were by Palmires and leaues of trees. Labour therefore for the glory of God.

Then hee ſwore that whatſoeuer had beene by him deliuered, of hell, and of the mercie of God, and of thoſe that were obſtinate, was all true: by the obſtinate, he tacitly meant thoſe that were negligent in their deuotions to Saint [a] *Martha*, and *Lazarus*.

Afterwards the Prieſt ſaying *Fecit potentiam*, *Verrine* thus diſcourſed. All things are the workes of the hands of the Almighty. It is ſtrange, that they ſay euerie where, there is nothing that withſtandeth God or the Church. I ſay that many Chriſtians are Gods friends at his Table, but fewe followed him to Mount Caluary; your Redeemer was forced to bee there almoſt alone. Some will be contented to be preſent at a Maſſe, and then deſire that within halfe a quarter of an houre it ſhould all be ended. Try your ſelues, and bee

[a] Theſe are the Patrones of the Country of Prouince together with Saint *Magdalene*, where their bodies lie interred.

regardfull of your soules, for you haue but one, and let that be surrendred vp to him that gaue it.

Wee could be contented, that there were none but rockes and trees to heare vs. This is it that pusheth vs on to despaire, that neuer any Preacher did deliuer so much, and that this fact of ours will bee diuulged all abroad.

Then he spake to the sister *Catherine*, and said: *Catherine* thou art entangled with many encumbrances, thou must suffer thy selfe to be instructed, and to say, Gods will be done. Cursed be that word that hath cost me so deere, whereby the Diuell doth lesson others against the Diuell. *Catherine* suffer it to bee done, for thou art yet vnexperienced. Then *Verrine* spake to the Diuels that were in the body of sister *Catherine*, saying, Speake accursed Spirits, come into the field.

*Belzebub* also said: There is no meanes to hide thy selfe, thy Prince is humbled, therefore take not thou in scorne to humble thy selfe. Let vs goe and disclose our selues. *Obedi Deo, & Mariæ Virgini, Mariæ Magdalenæ: Obedi maledicte, maledicto Dei omnipotentis sit super te superbe. Obedi Deo, confundatur superbia.* I command thee by almighty God, tell mee thy name, I command thee by the Virgine *Mary*, by Saint *Vrsula cum sociis, confundatur superbia.* Wilt thou yet make head against thy Captaine? I will make thee speak, and fall vnder my feete, for since that I haue humbled my selfe, I will haue thee humbled also. *Surge, angeo tibi pœnas*, thou art but a proud Spirit. I regard not whither thou speakest or no, for I will tell, that thou art a Spirit called *Sabathon*.

And speaking to the Exorcist, he said, Encrease his paines, seeing he will not tell his name. *Verrine* said, We are of the ranke of Thrones, and doe yet yeeld our obedience, but here the men would be better then their Masters. That time is not yet come.

Physitians are contented to giue Physicke, and wee must

* The Diuels are euer very daintie and squeamish to discouer them selues, or to tell their names, for feare of being exorcised, commanded, and by punishments imposed on them, tormented.

must giue both Physicke and restoratiues.

You that are heere present will testifie and say, that you haue seene three women possessed for the glory of God, and for the estimation of the two Companies of Saint *Vrsula* and of the Doctrine, and that the Diuell neuer met with such an affront and encounter: for all hell is amazed at it.

Cursed be the Charme, cursed be hee that aduised to giue it. O what a great reparation will this make in the breach that was caused by sinne.

*Louyse*, thou art but a poore wench and of base condition: yet could we wish thou hadst been a Queene, a Saint, or skilled in Philosophie. Thou doest but lend thy tongue in the vtterance of these things, and hast now deliuered twelue seuerall discourses, by the which thou art much confirmed; Be content with this: You haue seene the beginning, the progresse and issue of this matter. † O *Michaelis*, thou art now preaching, and hast said many things and that truly, but hast gained verie little by the same. *Louyse* neuer studied, and yet hath in a summarie comprehended all manner of perfection.

† This was in that houre wherein the Sermon of the Aduent was ended at Aix, where he preached about eleuen a clock in the forenoone.

Then he said, that vpon a Tuesday was the birth-day of *Louyse* being the feast of *Anthony* of Padua, and vpon that day he entred into the Order of Saint *Vrsula*: vpon a Tuesday was the day of Saint *Maximin*, where we were discouered; and vpon that day wee departed from Aix to come hither. Vpon a Tuesday *Louyse* made her generall confession, and was borne about midnight on a Tuesday, the same houre that your Lord was born, being the thirteene of Iune; and it is about thirtie yeeres agoe since she was borne.

The same day *Belzebub* and *Verrine* began to curse in the chamber where they were saying, Cursed be him who first began to write these euents: Cursed bee the Printer that shall put them foorth: Cursed be the Doctors that shall examine them: and cursed be those that

ſhall compile the contents hereof in a volume: Curſed be the Pope that ſhall giue his approbation thereunto: Curſed be the Cardinals Arch-biſhops and Biſhops that ſhall giue any paſſage or aſſiſtance vnto the ſame. For ſince the beginning of the world vntil the day of iudgement there neuer hapned, nor euer ſhall happen an accident of a ſemblable nature.

*The Acts of the 15. of December.*

VPon which day in the morning *Louyſe* and *Magdalene* were exorciſed by the Dominican Father. And at the beginning of the Exorciſmes *Verrine* tooke occaſion to ſpeake of Saints in this manner.

Gods pleaſure is that I ſpeake of the Saints which are in Paradiſe, my mortall enemies. I would haue here reſiſted God and the bleſſed Diuitie, but they doe conſtraine me to ſpeake. *Belzebub*, thou art but as a Piſmire in compariſon of God. How ſtrange a thing it is that deuils muſt bee faine to diſcourſe of the glory of Saints whoſe mortall enemies they are, and would, if it lay in their power, pluck them from thence, and carry them headlong to hell.

*Francis* is in heauen: and *Lucifer* loſt his ſplendor by his exceſſiue pride, to the attainement of which *Francis* hath aſpired by his humilitie.

If a[a] *Michaelis*, a father *Laurence*, or ſome great learned perſonage ſhould preach this, I would not be abaſhed at it, but that a deuill ſhould ſpeake it by the mouth of a Piſmire, there lyeth the wonder. But the God of the Chriſtians wil haue it ſo, and he which lyeth in the bleſſed Sacrament at S. *Baume* commandeth it.

Mortifications are by them that are vnacquainted with their vertues accounted yrkſome. *Iohn Baptiſt* with all his repentance was contemned, but is now high in glory in Paradiſe, he is ſanctified, and is one of the great familiars and friends of God: who to ſhew to

[a] He ſpeaketh according to the capacitie of the ſimple people that were there preſent, becauſe theſe two did vſe to preach in the Townes of Prouince.

ſinners

sinners the way vnto repentance, tooke vpon him repentance when he had not sinned. [a] Wee are therefore to passe through mortification if we would attaine vnto the place of blisse and glory. Is it not strange that the deuils should teach men mortification and aduise them thereunto? *Ioannes Euangelista* was the great friend of God, and *Maryes* gardian for her chastitie. *Stephanus*, cursed may'st thou be, I must trumpet foorth thy charity in praying for those that stoned thee. O *Bernardus*, thou art *Maries* darling, and thou *Dominicke*, & thou *Stanislaus* also, though few take notice of thee. *Paulus*, thou wert a sinner and persecutor of the Christians, but afterwards diddest become a great Preacher of vertues. *Anthonius* of Padua, through thy humilitie, and for thy other vertues thou art now in Paradise.

By thy obedience, O *Abraham*, thou art the Father of beleeuers: *Dauid* is the glasse of repentance wherein sinners may behold themselues, and how they are to returne vnto their God. *Tu Petrus*, thou hast denied thy Maister. Accursed *Peter*, thou hast cost me deere: O *Peter*, by thy example those that haue denied God will learne to be conuerted. *William* the Hermite was a great sinner, yet by his repentance he found mercie. Some go to heauen through repentance, others through innocence. *Mary* is in Paradise for her innocence, *Magdalene* for her repentance. *Lewes* King of Fraunce is the Patron of Kings. It is the good pleasure of God, that men of all conditions should be saued. Hee hath made election of Emperours, and also of the baseft sort of people, of Shooe-makers, and of Husband-men. *Crispinian* was a Cobler: *Athanasius* a Labouring-man, yet was hee at length chosen to be a Bishop. There are of all sorts in Heauen (to our confusion be it spoken) to the end that none might haue any pretension for excuse. God placeth those in Paradise which loue his Commandements and keepe them, and doe not quench in themselues his good inspirations. Hee sets them at his

[a] That mortifications are requisite toward the attainement of Paradise.

table: He cauſeth them to eate of his bread, and drinke of his wine: He doth not as the men of this world doe, vſe their ſeruants as if they were ſlaues; Nay, there bee diuers that doe a great deale worſe, who cheriſh and make much of their dogges, but doe euill entreate their ſeruants. Then he ſaid that hee ſhould not be abaſhed if God would elect Princes and not men of baſe condition: yea, we could be contented to haue patience that he ſhould chuſe men; but that women ſhould bee gadding to Paradiſe, that is it that maddeth vs. [b] *Cunigonda* was an Empreſſe, and is in Paradiſe, ſo is *Catherine* of Alexandria, and eleuen thouſand Virgines went in one day to Paradiſe, beſides men which are not numbred. [c] *Margaret* of Hungary was a Queene, ſhee entred into a Monaſtery, and became ſo humble that ſhee would not be called the daughter of a King but of a Citizen. Curſed be her humility for which we haue payd ſo deere. To this *Belzebub* replied, Amen. Then *Verrine* continuing on his diſcourſe, ſaid: *Barbara* was beheaded by her owne Father, and preſently the Diuell ſlew him vpon the place. The earth and Paradiſe are two Countries very diſtinct and different, heere thoſe that are moſt rich goe formoſt, in Paradiſe thoſe that are moſt good, moſt humble, and moſt obedient. [d] *Marie* was a poore Chamber-maid, and the Chamber-maid of a Paynim, yet is ſhee now eſpouſed vnto the King of glory, and as great as *Cunigunda*. *Margaret* of Scotland was a married woman, and yet ſhee went to Heauen.

*Codelana* alſo was a married woman, whoſe husband ſtrangled her, and afterwards cauſed her to be throwne into a pit.

*Elizabeth* was the Queene Dowager of Hungary, and in her great humility betooke her ſelfe to be the Miſtreſſe of an Hoſpitall.

Notwithſtanding we could let paſſe all this with patience, but wee cannot chuſe but bee enraged at thoſe that

[b] In the Martyrologe the third of March.

[c] In Ribadineira 25. Ianuar.

[d] In the Martyrologe 1. Nouemb.

that haue committed folly and were great ſinners, as were *Pelagia*, *Thais*, and *Magdalene*: which we ſpeake without any preiudice to them or their glorie, it doth rather conduce with the glorie of God and his bounteouſneſſe, that he would vouchſafe to take them into bliſſe, who did a thouſand times deſerue Hell.

They that will not beleeue what is here ſpoken, will ſay that theſe two here be women, and haue had their leſſon giuen vnto them: by which meanes theſe diſcourſes will not proue vſe-full vnto them, which doth put vs in great comfort. A Preacher is often wearied in preaching of one Sermon, and I haue already made fifteene diſcourſes by the mouth of this woman here (meaning *Louyſe*) and haue ſometimes made two or three in a day of greater extent and length, then Preachers in their Aduents. Curſed be thy force, and curſed be him that hath beſtowed it vpon thee. *Belzebub* at this diſcourſe cried out. O power! Then *Verrine* ſaid, it is the force which God giueth her. How ſtrange is it that Diuels ſhould preach the Commandements of God and his Counſels, and ſhould teach the religious, Clergie men, Prieſts, and Seculars, and all ſorts of people? I tell you, here are viands for all people to eate; Eate he that will. There are not a few of vs who are not well pleaſed with the ſauce, but would rather chuſe the ſauce of Hell. You ſhall finde Notaries that for a matter of fiue ſous will Regiſter the Acts falſe, and breake their oathes. The Diuels are more faithfull vnto their Maiſter then you men are.

When the Diuels haue once ſwome according to the purpoſe of God and his Church, being thus adiured vnto the truth they want ability to lye. Men haue their free-will, if they doe ill, they doe goe forth-with to hell; if good, they are ſtraight admitted into heauen. But the Diuell is meerely conſtrained to ſpeake the truth when God would haue it ſo: they haue no free-will to doe that which is good, but are enforced, accur-

ſed Fiends as they are, to deliuer a truth. Otherwiſe to what purpoſe ſerueth the authority of the Church, if oathes haue no tye or power? or to what end are theſe bookes of Exorciſmes publiſhed? For they that denie this, muſt denie the authoritie of the Church, and thoſe that haue compoſed and allowed the ſaid bookes. They muſt further ſay, that there was neuer any diſpoſſeſſed after the taking of an oath. But they plunge into a gulfe, from whence they can neuer iſſue out, and either they muſt make ſearch and inquiſition, after the curious perſons that are in hell, to make explanation of their curioſities, or after the Saints in heauen, to cauſe them to ſay, that all their writings are nothing worth: And ſo by a conſequence they will come to deny the Church, and ſo ſtand defiled with the infectious opinions of the Caluiniſts.

How wonderfull is this? that Diuels ſhould preach of good intention, pure affection, puritie of conſcience, ſimplicitie, humilitie, and reſignation of the world, and teach men not to reſerue the leaſt loue of themſelues: as alſo to ſhew the meanes toward the attainment of Paradiſe, and to diſcourſe of chaſtitie and pouertie? The Diuels will be a meanes of the reformation of many Monaſteries, the Diuels will yeeld more furtherance hereunto, then their Biſhops, Abbots, or Prelates are able; to their great griefe doe they reueale it: This muſt be the meanes of that reformation. Then he tooke an oth after this forme: I doe here ſweare by that God, whom you worſhip, and who is your Creator and Redeemer, that whatſoeuer I haue here ſpoken is true, and that all is done for his glorie, the ſaluation of ſoules, and inſtruction of the Clergie, and Laytie, and all ſorts of people; for the good and the bad, and for the reformation of many Monaſteries as well of men as of women; All which is moſt true. I ſweare this according to the intention of God and his Church, which I neuer did before, and this oth I haue taken vpon the bleſſed Sacrament.

crament, and without being ſpoken vnto by you; and haue ſworne this with all the ſolemnities that are required to a true oth, according to the intention of God and his Spouſe the Church, that whatſoeuer I haue deliuered was for his glorie, as alſo for the conuerſion of ſoules, and the extirpation of Hereſies, and Magicke: All which is true, and nothing is heere vttered againſt the glorie of God, or againſt his Church; And I haue ſaid, that it ſhall haue approbation from the Church, and that I neuer tooke ſuch a kind of oth before. And when I was to take this oth, I ſaid, I doe ſweare by the liuing God, which is the greateſt oth that may be taken.

After this he ſaid: Thoſe that are ſo preiudicate as to ſay, theſe things are falſe and very vnſutable to truth, ſhall doe a wrong to God. They affirme that God is omnipotent, and yet in effect denie his omnipotencie; and perhaps conceit that God is leſſe [a] puiſſant then the Diuell. And in regard theſe euents runne in a courſe beyond ordinarie, there are many that will rather denie Gods power, then confeſſe that this is true. The Diuell by the firſt article of their Creed, *Credo Patrem omnipotentem*, doth proue, that they are to beleeue that God is omnipotent: And if it be ſo, he might then haue done all this by a Piſinite, yea and greater things then theſe; for hee can (if the concurrence of his will and power ſhould reſolue thereon) create a hundred thouſand worlds out of nothing.

After this, *Louyſe* retired her ſelfe into her chamber, as being all in a ſweate, through her exceeding toyle and the vehement action of the Diuell. Preſently did *Belzebub* prince of the Diuels in the bodie of *Magdalene*, begin to conteſt againſt the mercie of God, in manner as followeth.

[b] O mercie too great! O God, canſt thou not be contented to take from vs ſinners, but muſt thy mercie alſo extend to thoſe, who haue giuen and made ouer vnto vs bodie and ſoule, and whatſoeuer elſe they did or could

[a] If God were not powerfull to compell the Diuels, it muſt be ſo.

[b] An admirable inuectiue and complaint of *Belzebub* to God, where he ſetteth downe a Briefe of the curſed abiurations and execrations made by the Magicians when they receiued the marke of the Diuell, and abominably gaue themſelues vnto him.

could poſſeſſe? And this they gaue vs in writing, and in ſchedules ſigned with their blood, yet for all this doeſt thou take them from vs?

c A diſcourſe worthie of admiration, and of feare.

It is c ſtrange, that thou takeſt them from vs in ſuch a manner, when they haue made renunciation of thee, thy Father, and the holy Ghoſt, together with all his goodneſſe, loue, and mercie, that they might bee made vncapable of the ſame, and bee damned for euermore. They haue renounced thy Mother, and all her prayers that ſhe might make for them, with her wombe and breaſts, that they might neuer proue compaſſionate in their behalfe; her remembrance that ſhe might neuer be mindfull of them; her will, that ſhe might neuer pray vnto her Sonne for their conuerſion; her vnderſtanding, that ſhe might neuer think vpon them, but might abandon and giue them vp into the hands of the Diuels: all Angels, and all Saints, and all the benefits which God had euer beſtowed vpon them, or was to beſtow vpon them hereafter: all inſpirations that might be infuſed into them to draw them vnto him. They haue curſed all that euer God created for the good of man: all the prayers that Angels, Saints, and men might make in their behalfe, to the end they might be without all poſſibilitie of returning to God, ſaying, they had nought to doe with him, his bleſſings, fauours or Paradiſe. They haue renounced his paſſion and blood, with all the merits thereof, that they might haue no power or efficacie vpon their ſoules, but might lay a preſſure vpon them of greater obſtinacie. They haue inuocated vpon themſelues the wrath of Almightie God, of his all-knowing Sonne, of the euer-bounteous holy Spirit, as alſo the indignation of the Mother of God, of all Angels, and of all Saints: ſaying, the blood of the Sonne of God fall vpon vs bodie and ſoule eternally. Yet for all this doeſt thou take them from vs. And notwithſtanding that in deſpite of thee, and all that thou haſt done for them, they are deſirous to be ours, yet doeſt thou take them frō vs.

They

They haue taken the Diuell and the Magician for their God, Creator, and Redeemer, Sauiour, and ſanctifier, and will not haue any reference or dependance vpon God, but from the Diuell and from the Magician, and doe worſhip, magnifie, and praiſe as well the Diuell as the Magician, as if they were Gods.

They haue renounced God who hath created all: they haue blaſphemed him, making retractation of all the good that euer they did for Gods ſake, and attribute all their ſubſequent actions to the Diuell and the Magician: yet for all this art thou ſo good that thou wouldeſt bereaue vs of them, and haſt thy armes alwaies open to receiue them. They were bequeathed and conſecrated to thee, and notwithſtanding this, they haue by a ſure earneſt contracted mariage with the Diuel and the Magician: for greater confirmation whereof, they did not ſticke to ſigne it with their owne blood: witneſſing, that they had now nothing to doe with God, but were affianced wholly vnto the Diuell. This mariage was authentically ſolemnized in the preſence of the bleſſed Sacrament, and written by the Prieſt that was the Magician: yet for all this, thou art ſtill ſo good that thou wouldeſt bereaue vs of them.

I ſaid to *Mary*, what haſt thou to doe with them to preſent them to thy Sonne, for they haue proſtituted themſelues to all kinde of voluptuouſneſſe, as well of men as of diuels and beaſts. What haſt thou then to do to preſent ſuch to thy Sonne, who is puritie it ſelfe?

They renounce their good Angels, leſt they might infuſe ſome inſpiration into them to returne vnto thee. And in counterchange they take the Diuell for their gard-Angell to direct them in whatſoeuer they doe: yet art thou ſo good and ſo mercifull, that thou giueſt them in exchange their vſuall Angell, and wilt doe the ſame twentie, thirtie, fourtie times, and in the end wilt cauſe all the Angels to to bee aſſiſtant to plucke them from betwixt our hands.

They

They make proteſtation that they haue conceiued ſuch great anger, rage, diſdaine and indignation againſt God, that they would willingly become Diuels, that they might the better hinder others from the fruition of the glorie of God, by thoſe temptations which they would lay cloſe vnto them: [d] curſing God that hee had made them men, and not Diuels: inuocating and heartely praying vnto *Lucifer*, that hee would change his ſtate and condition with them, and that by exchange he would ſeate himſelfe in their place, and they in his: proteſting, that they would vndergoe all the torments, paines, and puniſhments of all the Diuels, and of all damned ſoules, which are and might be ſo, if they might be able totally to bandie themſelues againſt God, and to ouerthrow his intentions: in reſpect whereof, they would no more care for all theſe torments, then they would for a flye. They cauſe the pictures of their bodies to bee drawne, to the end to giue them to Diuels and Magicians, that they might make vſe of them to offend God. In deſpight of thee, O God, the Diuels, the ſea and the earth doe conſpire together to ſwallow them vp, at what time thou wouldeſt conuert them.

They renounce thy paſſion, and the bleſſed Sacrament of Confeſſion, and doe pray, that when the Prieſt ſhould giue abſolution vnto them, that then the wrath and indignation of God might fall vpon them and their blood, for their finall condemnation.

They proteſt before your Sauiour, that their deſire is that when they ſhall truly and really receiue the bleſſed Sacrament, that then the ayre may bee thronged with multitudes of Diuels to take poſſeſſion of their ſoules and bodies, and of whatſoeuer elſe is in them.

They proteſt, that they haue no part or portion in God, but would bee poſſeſſed by all the Diuels, imagining this to bee the greateſt good fortune that euer could happen vnto them, to haue the Diuels as gueſts within them. Yea they haue ſtill ſuch a ſpleene and diſdaine

[d] O blindnes, more great thē that of Infidels, or of the Diuels thēſelues. The curſed and miſerable rage of Magicians doth reſemble mad dogs, or rather the Diuell himſelfe, being partakers of his obſtinacie, as doe alſo the good communicate of the vertues of Ieſus Chriſt.

*disdaine against thee, that by their will there should be nothing in their bodie, that should not some way or other make a shift to offend God: giuing all the parts of their bodie, as their blood, their marrow, their bones, their humours, the haire of their browes, and all to the Diuell and to the Magician to make charmes of the same, or whatsoeuer else may displease God, his Mother, all Angels, and all Saints.

* The Diuels did say that they had in horror those cursed inuentions of *Lewis* the Magician, which he did daily contriue to prouoke God and Iesus Christ with fresh iniuries.

O mercie of too large extention for sinners! Thou makest shew as if thou diddest not see nor vnderstand of al these their villanies and abominations, but art euer readie to present thy wounds vnto thy Father, that hee might not vnbend and let flie his indignation vpon them: saying alwaies vnto thy Father: Father, consider here what I haue endured for sinners. I pray you haue regard vnto my death, and to the loue you beare towards mee, and giue these vnto mee. I will send vnto them so many Angels, so many Preachers, and sanctified inspirations, that in conclusion they shall be enforced to cast themselues into my armes, as did the poore prodigall childe. Let not my blood be shed for them in vaine. *Belzebub* continued on, and said, O, ô, ô, the bountie and mercie of God, of too large an extent for sinners; O iustice, too cruell for Hell. And said, He doth vs wrong to take frõ vs those who by so many meanes haue been knit and fastned vnto vs, and to the Art of Magicke. His bountie vnto them is so great, that, to the end they may be conuerted, he doth trauell them with great sicknesses, and by strange and violent temptations: yet for all this they would not be conuerted. He doth permit (to the vtter confusion of Diuels) that they should be possessed for their more easie conuersion: he causeth the Diuell to shew them the iudgements of God, the greatnes of their sinnes, and the paines belonging vnto them, for their more easie conuersion: yet for all this do they remaine for the most part obstinate, saying, that all these things are trifles, and that they are not

not the firſt that haue offended God, but that there are many others as well as they: yet for all this God is ſo gracious that he euer knocks at the doore of their hart, that ſo at laſt he may win them home vnto him. [f] *Mary* doth euer preſent her wombe, and her breaſts vnto her Sonne in their behalfe, yet haue they many times deſpiſed and renounced them. She prayeth her Sonne that for her ſake he would compaſſion their wretched eſtate, and inſpire ſome or other to pray for their conuerſion: that being thus beſet and beſieged on euery ſide, they may no longer reſiſt God, but may runne and ſhelter themſelues vnder the wings of his goodneſſe and mercie, as a chicken runneth vnder the wings of the henne that nouriſheth it. O, ô, ô, confuſion of the Diuell, of all Hell, and of all the Sabbaths and aſſemblies of Witches. If the [g] ſinner did but know the bountie and mercy of God, he would be ready to creep & trale his belly vpon the earth, and to pray vnto ſtones, thornes, trees, flowers, fruites, the ſea, the earth, and in briefe all things that euer were created, to conſpire and bandie againſt him for the ſinnes and offences which he hath committed againſt his God. He would deſire to be forſaken of all Gods creatures, becauſe he hath ſo grieuouſly tranſgreſſed: he would thinke himſelfe vnworthie to tread on the earth, yea vnworthie of eternall damnation, conceiuing and aſſuredly beleeuing, that the greateſt grace that God can beſtow vpon him, is to ſtirre vp all the Diuels in Hell to puniſh, torture and giue caſtigation vnto his villanies, thinking that all this was nothing in compariſon of his tranſgreſſions. Furthermore, ſinners would pray all that euer was created to aske mercie of God for them. But, Lord, ſinners are ſo ſtuffed with pride and preſumption, that they thinke much, when they haue tranſgreſſed, to reueale their ſinnes to a Confeſſor: but ſay, what will hee doe for vs, if wee ſhould confeſſe our grieuous ſinnes vnto him? And becauſe (Lord) they are ſo loaden with pride and obſtinacie, giue,

[f] The compaſſion and mercy of our Lady.

[g] An exclamation againſt ſinners.

giue, giue, giue them to vs; otherwiſe you doe offer vs exceeding iniurie. Thus being readie to retire and hide my ſelfe, I cried with a loud voyce in a great rage, for I was driuen into deſperation, and deliuered this whole diſcourſe with great furie, and was indeede beſides my ſelfe. Finally, turning towards ſinners, I ſaid thus vnto them: Ha! ſinners; thinke, thinke, thinke vpon the goodneſſe of your God; ſaying vnto them againe, Ha, ha, ha! thinke vpon his goodneſſe, and haue in your remembrance the mercie of your Redeemer, Creator, and Sanctifier. Goe your waies, and aſſure your ſelues, that if you make not your vſe hereof, the wrath and indignation of God will fall vpon you, and all hell will riſe vp in iudgement againſt you.

The ſame day in the euening were *Louyſe* and *Magdalene* exorciſed by Father *Francis Billet*; and in the beginning of the Exorciſmes, *Belzebub* did fearefully ſhake the body of *Magdalene*, and ſaid: O mercie of God, thou art too ſpatiouſly great! Doeſt thou alwaies (Lord) preſent thy wounds vnto thy Father in the behalfe of ſinners? is this a bagge that neuer ſhutteth? Then he ſaid, We that are Diuels doe thus torment the ſoules in Hell in the middeſt of the flames, ſometimes wee toſſe them of one ſide, and ſometimes of another, and ſnatch them from the fire to throw them on ice. What ſay ye? will you goe into this countrey?

And ſpeaking vnto *Magdalene*, hee ſaid, Curſed be the houſe wherein thou wert firſt poſſeſſed, which will coſt me ſo deare that I ſhall haue cauſe to remember it for euer. O wiſedome of God, too great! O infinite, incomprehenſible, admirable wiſedome! O what ſpace and diſtance haue the iudgements of God, and the iudgements of men! O wonder, O iudgemẽt of God! whom God is diſpoſed to ſaue, nothing can doe him annoyance, & whom God will retaine, Hell cannot take from him. Then *Belzebub* ſpake to the Diuels which were in the bodie of *Catherine of Iſle*, who began a little to grumble

grumble and to make a noyſe: come, come, let vs march into the field, we muſt awake and rouſe vp our people. Then ſaid *Verrine*, *Reſponde maledicte*, [h] *obedi Eccleſia*, Doeſt thou hope to bee greater then thy Maiſter. To which *Belzebub* replied: It is not the manner of ſeruants to ſpeake before their Maiſter. *Verrine* ſaid, yet doe I ſpeake before thee, although I am of leſſe authoritie then thou. *Belzebub* anſwered, but it is full ſore againſt thy will. *Verrine* ſaide, that is true, for I am conſtrained vnto it. Is it fit that Diuels ſhould fall out with Diuels? and turning to ſiſter *Catherine*, hee ſaid, they will not ſuffer thee to eate or ſleepe, yet doeſt thou beleeue that all this proceedeth from naturall cauſes. Is it not ſo *Catherine*? *Catherine*, doe not thou hinder or giue a checke hereunto, [i] beleeue thou art poſſeſſed.

And ſpeaking to the Prieſt, he ſaid: Come your waies, adiure him in the name of *Iohn*, *Peter*, and *Bernard*: what? muſt [k] the Diuels acquaint you with the verie meanes? And ſpeaking to *Sabbathon*, whoſe name *Belzebub* had formerly diſcouered, he ſaid: *Lucifer* could not reſiſt, and doeſt thou that art but as a petty Cooke in Hell, make ſhew of an abilitie of reſiſtance? *Obedi maledicte*. But thou ſheweſt, that a Peſant is more fierce and rugged in his diſpoſition, then a Gentleman.

Whilſt the Prieſt was Exorciſing and ſaying theſe words, *Sacro-ſancti baptiſmatis vnda regeneratus*; there are many (ſaid *Verrine*) that are baptiſed, but few that are ſaued: there are thoſe that would goe to Heauen in a feather-bed, but ſhall be cenſured with the iudgement of fire. Then he began to cry, that he was to ſpeake (but it was vpon compulſion) of the [l] workes of mercie. Virginitie is not ſufficient of it ſelfe to leade vs to Heauen, as the fooliſh virgins conceited: other things are alſo requiſite, ſuch as are the workes of mercie. For God hath ſaid that he will not take an account whether men haue read much or ſaid ouer their Beads often, but they muſt

[h] There is an order among Diuels.

[i] Very ſhame did force from her, teares, after the diſcouerie being a Gentlewoman of quality, and of her ſelfe very harmeleſſe.

[k] He was very cholericke, becauſe the Exorciſt was not very expert to conſtraine the Diuels, & was grieued that hee ſhould be made the inſtrument hereof.

[l] Concerning workes of mercie.

muſt do good works, becauſe whē the day of Iudgemēt ſhall come, God will not reckon with our ſoules what knowledge they haue, but what works they haue done. For he will ſay (ſpeaking vnto the reprobate) whē I was an hungry, you gaue me not to eate; when I was thirſtie, you gaue me not to drink: when I was ſicke, you viſited me not, when I was in priſon, you redeemed mee not: when I was naked, you clothed me not: when I was a ſtranger, you receiued me not: when I died, you buried me not. By the like reaſon will he alſo ſay, when I wandred & went aſtray, you reprehended me not for my ſin: when in my members I liued ignorantly, you taught me not: when I was in doubt & miſaduiſed, you counſelled me not: when I was in affliction, you comforted mee not: when I would ſuffer in you, you haue not borne patiently the iniuries that were offered vnto you: when any one offended mee in you, you haue not pardoned theſe offences: when I was perſecuted in you, either in the paines of Purgatory, or in this world, you tooke no pitie vpon thoſe that perſecuted me, either for the good of your neighbours, or for the good of thoſe that were dead. Hereupon it is that God ſaith, Whatſoeuer you ſhall doe vnto the leaſt of mine (ſpeaking of the poore) I ſhall take it as done vnto my ſelfe. And alleaging that place of the Goſpel when your Lord reproueth *Iudas* of his auarice in blaming of *Magdalene*, he ſaid, The poore you haue alwayes with you, but mee you ſhall not haue alwayes. And he bare record that *Magdalen* had done a good worke, ſaying vnto her, that ſhe ſhould be had in memory throughout the world, whereſoeuer this Goſpel ſhold be preached. I further ſay, that he ſhal ſet apart thoſe that are damned; & ſhal ſay vnto thē, *Ite maledicti in ignē aternū*, which is prepared for you and for the deuils. Then ſhal he turne to the right ſide & ſhal ſay vnto the good, Come ye bleſſed: when I was hungry, &c, I ſay the fooliſh Virgins repoſed too much confidence in themſelues, imagining as many doe in theſe dayes,

that Baptisme, Faith and Virginitie were sufficientlie powerfull to bring them to heauen. No, it not so: for your Lord did obiect, that they had no oyle in their lampes; vnderstanding thereby good works. And when they came to be admitted vnto the Supper (whereby is signified the day of Iudgment) and to be presented before their spouse, he said vnto them, *Nescio vos.* I am a bed, you cannot come in. That is to say, obstinate sinners you come too late, you will repent you of your lazinesse. Then shall he turne to the elect, and say, Come ye blessed of God my Father, possesse the kingdome of heauen which is prouided for you and my Angels. It is meete that the emptie seats of the euill Angels should be filled vp with men: who though they are nothing but lumpes of clay, yet shall they be installed into their places.

Then I said, that the Angels were very beautifull, and demãded the reason why such goodly creatures should for one sinne be throwne downe from heauen. It was answered mee, because they had more knowledge then men to vnderstand what was good, and auoyde what was euill: but ignorant and fraile sinners, although they commit thousands of offences, shal yet be receiued into mercy whensoeuer they will returne.

Then hee began to cry againe as loud as hee could, saying, I know not what to doe: I am constrained to tell thee *Magdalene*, that thou art a Witch. It is true *Magdalene*, thou hast beene deceiued: God will that I reueale it. It is true *Magdalene*, thou wast deceiued by a Priest who was thy Confessor. It is not to be wondred if there be a lost sheepe when the sheepeheard is starke naught. This is true *Magdalene*, hee is of *Marseille*, and is called [m] *Lewis*: he is of the Church of *Aconles*; *Francis* knoweth him, but *Lowyse* that heere speaketh neuer saw him.

True it is *Magdalene*, that [n] *Lowyse* would haue resisted this, and was not willing at the beginnig that this should

[m] The first discouery of the Magician.

[n] *Lowyse* held her tung when *Verrine* would haue opened and named the Magician.

ſhould be publiſhed. Thou haſt giuen and bequeathed thy ſelfe vnto the Diuell * *Magdalene*, and haſt renounced thy God and his Mother: thy baptiſme, and all heauen: thou haſt giuen a ſchedull to the Diuel *Magdalene*, which *Louyſe* neuer ſaw. It is a truth *Magdalene*, that when thou wert firſt ſeduced, thou wert in thy Fathers houſe: and as true is it, that thou haſt giuen leaue and licence vnto the Diuell to enter into thy body. Take heede ? *Magdalene*, take heede, take heede, leaſt thou incurre ſome dreadfull iudgement, thou being now confeſſed as thou art: if it were not ſo, I had no reaſon to ſpeake it. Thy Confeſſours are wiſe, and haue not reuealed thy ſinnes vnto me. This is moſt true *Magdalene*: *Louyſe* knoweth nothing of it: beware therefore, beware, beware, how thou doeſt coniecture that this ſhould come either from thy Confeſſours, or from *Louyſe*.

This is true *Magdalene*, this is true, neuer ſtriue and ſtruggle for the matter: it is for the glory of God, and thou ſhalt receiue benefit by it.

It is true *Magdalene* that hee ſtands not in neede of thee, for he ſhould not be God if he had neede of thee, or of any other creature. All ſhall redound vnto thy profit; doe not vexe at it. God is ſo gracious that his end is not to publiſh any mens diſgrace to the world, but to conuert them. Then hee ſaid to thoſe that were preſent; if you doe not make inquirie after him, you ſhall all ſtand charged with him (thereby meaning *Lewis.*) He further ſaid with a high voice: you Prieſts, be not you troubled at any thing: euill Prieſts cannot preiudice thoſe that are good, neither are the good to be deſpiſed or diſeſteemed becauſe there are ſome that are euill. If *Lewis* will not be conuerted, hee well deſerueth to be burned aliue.

It is true *Magdalene*, hee firſt ſeduced thee to renounce thy God, thy Baptiſme, and thy part in Paradiſe. Thou haſt choſen Hell for thy Manſion place,

* This was done after the manner of all other Magicians, but God diſpoſed it by his ſpeciall grace for her ſaluation.

? *Magdalen* was much vexed at this diſcouery, fore-ſeeing that ſhe ſhould alſo bee publiquely deteſted.

yet ſhalt thou not goe thither, becauſe God will aſſiſt thee.

It is true *Magdalene*, the Magician hath thoſe ſchedules: trouble not thy ſelfe, he ſhall be forced to reſtore them.

[r] All night long two Priests of the Doctrine, and two Matrones did watch with *Magdalene* and found that for the greater part of the night ſhe could not ſtirre nor cry: the diuels holding her bound in all her body the better to tempt her, or cauſe her to deſpaire, if by relapſe ſhe did not fall backe vnto them.

It is true *Magdalene*, the [r] Prieſts haue watched with thee, and happie was it for thee that they did ſo: if they had not, the Diuels would haue carried thee away.

It is true *Magdalene*, thou art a Witch, and haſt performed whatſoeuer belongeth thereunto in great ſolemnitie: Thou haſt renounced God at three ſeuerall Maſſes, one at mid-night, another at the dawning of the day, and the third was at high Maſſe.

It is true *Magdalene*, God hath pardoned thee: reſiſt curſed *Belzebub*: the Diuels haue no more force then is allotted vnto them.

It is true *Magdalene*, thou haſt alwaies withſtoode thy God, his inſpirations, and all other admonitions as well of the Angels of heauen, as of the men of this world, ſo that they could preuaile nothing in thy behalfe: yet is thy God ſo gracious *Magdalene*, that hee hath harkened vnto many ſoules that haue beene acceptable vnto him, when they made interceſſion for thee.

It is true *Magdalene*, many haue ſaid Maſſes: many haue done pennance, and giuen almes: many haue wrought good workes for thy ſake, and all this hath beene done by thy Fathers and Mothers as well corporall as ſpirituall.

[s] The goodnes of God towards *Magdalene*.

[s] *Magdalene*, if the Starres of heauen were capable to thanke God for thee, or the leaues of trees, or the very ſtones of this *Baume*, they would willingly do it: for thy ſinnes in number doe ſurmount the ſand of the Sea.

O *Magdalene*, the goodneſſe of God doth not ſhine ſo bright in *Peter*, *Paul*, *Dauid*, *William* the hermite,

mite, in *Theophilus*, or in *Cyprianus* as it ſhineth in thee. It appeareth not ſo bright in *Magdalene* the ſiſter of *Martha*, nor in *Pelagia*, nor in *Thais*, nor in *Marie* of Ægypt, nor in the woman of Samaria as it ſhineth in thee. Yet *Magdalene* art thou a greater ſinner then they, Then *Verrine* cried to all the Aſſembly, that they ſhould haue compaſſion of her ſoule, and that if God did not protect them with his grace, they would bee farre worſe then ſhe.

Then he ſaid, humble thy ſelfe *Magdalene*, and acknowledge that thou art leſſe then nothing. It were no wonder to ſee a little Innocent goe to heauen, but (O great wonder) to ſee a ſoule that hath renounced her Maker, Baptiſme, and Heauen, to returne to God, Hell it ſelfe is confounded thereat. *Lucifer*, now doe all thou canſt, call together all the Princes which are in the body of *Magdalene*: for this is done againſt thee. Then he began to talke in this manner. What [1] a wonder would it be to ſee a King take a Piſmire, and exalt it vnto honour. Men would be amazed to ſee him thus honour a Piſmire; and this amazement would be encreaſed if he ſhould take it, and ſet it in his Chamber to honour it the more. His Princes would mocke at him, and ſay, there were Ladies enough for him to honour without exalting a Piſmire: or if hee ſhould take a Country wench to wife, they will ſay that Kings ought to wed with equals, and thoſe of their owne ranke.

Yet for all this the Piſmire ſhould not haue eares to vnderſtand when it was honoured, nor words to vaunt and boaſt it ſelfe, nor a proud body to ſwell at it: and continuing ſtill a Piſmire, it would neuer come to be a Lyon, a Leopard, or an Horſe, but would alwaies remaine a Piſmire. So *Louyſe* becauſe thou art a Piſmire, thou ſhouldeſt the more admire the puiſſance, wiſedome, bounty, and humilitie of thy King that hath made election of thee; and would haue thee to be prouident as is the Piſmire, fore-caſting in the Summer how

[1] An exclamation of *Verrine* againſt the honour that God gaue to *Louyſe*. [2] The diuell is proud, and is vexed, that God ſhould cull forth a ſimple woman to bee the inſtrument of ſuch an important action; & diſdaining her, was deſirous it might haue bin ſome Queene or Princeſſe, by which more admiration & honour might be gotten.

how to liue in Winter. So muſt thou (Piſmire) doe; thou muſt amaſſe and treaſure vp much good workes in the Summer of this world againſt the Winter, which is the houre of thy death.

From this Piſmire will God glorifie himſelfe, and make vſe of her, although ſhe be but a Piſmire; for hee is able to make a Piſmire ſpeake, if he pleaſe. This will he doe, to gaine ſoules vnto himſelfe; and ſhe ſhall doe well to conceiue that all proceedeth from God, and that ſhe her ſelfe is but as a leafe of a tree, nay leſſe, nay that ſhe is nothing thereby, to declare that all this commeth from God.

Then turning againe to *Magdalene*, he ſaid: *Magdalene* thy ſoule is like a common-wealth; thou muſt put to death the * Princes that are within, that a peace may bee there eſtabliſhed. It is true *Magdalene*, diſarme them all, their weapons are thy conſents; cut off their heads, and thy common-wealth will be free from danger. Doeſt thou not know, that God doth alwaies worke order out of diſorder?

* The Princes, that is to ſay, the vices and ſinnes that doe raigne & beare ſway: according to that of Saint Paul. Let not ſin raigne in you. *Rom. 6.*

Courage *Magdalene*, humble thy ſelfe, and ſubiect thy ſelfe vnder the feete of euery one.

Then ſpeaking to *Belzebub*, *Verrine* ſaid, humble thy ſelfe curſed *Belzebub*; and *Verrine* was the firſt that made him to humble himſelfe; who ſetting his foot vpon his head, ſaid, Accurſed, miſerable, and proud Spirit, Thou wouldeſt on Sunday laſt haue plucked God from his Throne if thou haddeſt been able, and wouldeſt not worſhip him, yet now thou art debaſed vnder my feete. Then he cried to the Aſſembly, Come heere, and helpe to humble this curſed *Belzebub*; let euery one of you ſet his foote on his head, and in contempt of him ſay three times, *Ite maledicti in ignem æternum.* Then he commanded on Gods behalfe, that euery one ſhould deiect *Magdalene*, and humble her, by putting their feete on her head: and ſaid, Take courage vnto thee *Magdalene*, this is behoofefull for thee, for the remiſſion

miſſion of thy ſins, and the confuſion of *Lucifer*, *Belzebub*, and all hell. O great confuſion! that the Diuels ſhould be at ods, and combat againſt diuels, and take part with God; it was neuer before heard of. Hold thy ſelfe *Magdalene* to bee the moſt vile and deteſted creature that is vpon the earth, and thou ſhalt proue another *Magdalene*, and ſhalt die a penitent. O *Magdalene*, thou ſhalt be a [7] helper vnto S. *Vrſula*, and ſhalt be much honoured. A great ſinner ſhall find great mercy, witneſſe the Prophet *Dauid*, and a leſſe ſinner leſſe mercy. O great, great, great mercy! let euery one pray for it.

Then the Prieſt tooke the bleſſed Sacrament at *Verrines* owne inſtance, to make him ſweare, who ſaid, *Magdalene*, I ſay this in thy behalfe, *Adoramus te Chriſtum, & miſerere ei, miſerere ei.* And as thoſe that were there preſēt were ſaying *miſerere mei Deus*, vpō a ſuddē he began to howle and cry like a galli-ſlaue, and as if he were framed out of rage and deſpaire, ſaying, *Miſerere tui, miſerere tui, miſerere tui, Magdalene*; to ſhew how God doth reioyce at the conuerſion of this ſoule. O *Magdalene*, the Angels of heauen would triumph at it, and *Lucifer* with the whole kingdome of hell would grow ſad and dumpiſh vpon the ſame. It is true *Magdalene*, thou art in a deſert very happie for thee. Curſed be S. *Banme*, O how fortunate is it vnto thee, O how diſaſterous vnto hell. This is the ſheepe, which the Prophet ſaw deuoured by the wolfe, whereof nothing but the peeces of the eares was remnant; which ſignifieth the ſoule of an obſtinate ſinner; for men in an agonie loſe their hearing laſt. That you may therefore be conuerted, you muſt haue the eares of your hearts open, thereby to receiue in the inſpirations of God.

O *Magdalene*! worſhip the right hand of thy God, worſhip alſo his left hand; worſhip his ſide *Magdalen*, where all thy ſins lie buried; worſhip his head that was couered with thornes for thy ſake, *Magdalene*; and beg

[7] A Helper, that is, an aſſiſtant and ſeruant to the religious women of S. *Vrſula*.

[8] It is not to be forgotten that when men did attend and watch, to ſee whether theſe words *Miſerere mei* would ſcape at any time from any, yet they neuer did.

beg from him one thorne of true compunction. It is true *Magdalene*, thou haſt offended him in thy fiue ſenſes, and *Magdalene*, his fiue wounds haue made reparation of the ſame. A braue miracle *Magdalene*, that the diuels ſhould ſay, *Miſerere tui*, and ſhould beg mercy for thee.

[a] And then *Verrine* ſware, according to the meaning of God and his Church, vpon the bleſſed ſacrament (confeſſing in the ſaid ſacrament the reall preſence with his humanitie, diuinity and all his glory) that *Louyſe* knew nothing of this, neither vnderſtood ſhee that *Magdalene* was a witch, or of the ſchedule: All which (ſaid he) is true, and hee that would denie this, muſt denie the power of God, the authoritie of his Church, and the vertue and efficacy of Exorciſmes: God hauing told *Peter*, that the gates of hell ſhould not preuaile againſt his Church. *Tu es Petrus & ſuper hanc Petram.* They ſhould further denie all bookes of Exorciſmes, if they denie that the diuell cannot ſpeake truth, when God forceth him thereunto.

And turning againe vnto *Magdalene* hee ſaid vnto her: Thy [b] father gaue thee not vnto the diuell *Magdalene*. It is true *Magdalene*, thou diddeſt indeed abide in thy fathers houſe at that time, *Magdalene*, and yet tookeſt not thy bane with S. *Vrſula*.

It is no wonder that a yong girle ſhould bee led aſtray as a ſheep when her ſhepheard is the meanes hereof: but this was no ſhepheard of the Goſpell, but of the number of thoſe that fly away when they ſee the wolfe; nay worſe, he is the wolfe himſelfe, and hell is well ſtuffed with ſuch as hee. It is true *Magdalene* thou wert and art poſſeſſed, and it was expedient that the Prieſts ſhould watch with thee; for otherwiſe the diuels had carried thee away, ſuch power had they ouer thee both here and abroad, and whereſoeuer thou wenteſt. Then he diſcourſed of *Lewes*, and ſaid: O [c] *Lewes*, if thou be not conuerted thou ſhalt bee burned aliue: but if thou bee

[a] *Verrine* his oth.

[b] *Magdalene* had ſaid that her father gaue her vnto the Diuell, and that in the power therof ſhe was poſſeſſed, but being conuerted, ſhe declared that *Belzebub* did cauſe her to equiuocate meaning within her ſelfe her ſpirituall father. Which declaration did much comfort her father, who was very ſory if it ſhould ſo fall out, that through his fault ſhe ſhould be poſſeſſed.

be, then ſhalt thou proue a *Theophilus*, and a *Cyprian*. *Mary* will endeauour to conuert thee; therefore beware *Lewes* how thou reſiſt her. I am the executioner of that high iuſtice, and am conſtrained by force vnto obedience. If I were capable of heauen you would peraduenture pray vnto God for me, but your prayers will not be auaileable vnto me; I am debar'd from Paradice, the ſentence is gone forth againſt me. The ſentence of the higheſt is not as an earthly ſentẽce, obnoxious vnto change, and repealeable for money. *Ite maledicti, venite benedicti*, ſhall ſtand for euermore. *Iuranit dominus & non panitebit*, he ſhall neuer repent himſelfe thereof. If the Kings of the earth make good the performance of what they haue promiſed, who are in compariſon but as gnats; much more will the King of glory, and God of Iſrael auow his denuntiations.

Then hee ſaid, O great miracle, full of rareneſſe and nouelty deſtinated to Gods glory, and to the conuerſion of ſinners; there is nothing in it preiudiciall to God or his Church: it is for the reputation and honour of the fathers of your doctrine, the Diuels hauing conſpired to root them and the companie of S. *Vrſula* out of the Church; but it is a greater wonder that a diuell ſhould adore God and ſhould confeſſe and ſay vnto the bleſſed ſacrament, behold my God and my Iudge, then if all the Chriſtians in the world ſhould without intermiſſion call vpon all the names of God, and ſhould returne backe to goe them ouer againe till the day of iudgement.

It is no wonder if thoſe doe well that haue a power thereunto, that is, if they doe often call vpon and worſhip their God: but this is an exceeding great wonder that thoſe [a] who of themſelues haue no capacity vnto goodneſſe, ſhould yet doe the thing that is good, when it is commanded them from God. This the Diuels doe without any expectance or hope of compenſation.

And whiles that *Pange lingua* was ſaid, to the honour

[a] He meaneth this of themſelues, hauing reference vnto the conſtraint whereby God enforceth them to ſay or doe ſomthing for the good and ſaluation of reaſonable ſoules.

[1] An exclimation againſt *Lewes*, and that he ſhould be burnt.

[2] The aſſembly was much agrieued that *Verrine* was damned, conſidering the excellent remonſtrances which he made.

nour of the bleſſed Sacrament, which the Prieſt held, vpon the rehearſall of this verſe, *Sola fides ſufficit, Verrine* cryed, O this is moſt true, *ſola fides ſufficit*, faith alone is ſufficient. How can it bee that ſo great a God ſhould be contained in ſuch a little Hoſt? and he cryed out, ſaying; yet is it true, hee is preſent here; worſhip you him, for hee is here really and truly; curſed bee the curious. Curioſitie will let them drop into a pit, from whence they ſhall not bee able to iſſue forth at their pleaſure. We our ſelues are conſtrained to worſhip him and to beleeue his preſence there: we ſuggeſt many forgeries and falſhoods vnto the curious, ſo that they are more pregnant to beleeue vs, then to liſten vnto God.

f Damnable curioſity touching the bleſſed Sacrament.

g After all this he ſaid, that the Diuels were theeues; and added: Wee vſe to enter in at the gate, that is, the will, but when that gate is ſhut, we enter in at the windowes, (as we practiſe in the houſes of Magitians and Witches where wee come in at the windowes, that is, the fiue ſenſes. For our manner is to make our approches and aſſaults on that ſide, where we finde them moſt vnable for reſiſtance. This might ſuffice to conuert many ſoules, yea euen the Diuels themſelues if they had a poſſibility to be conuerted. S. *Iohn* ſaith, *Poſſumus bibere*, we cannot ſay this, we cannot be reclaimed: For, *In inferno nulla eſt redemptio.*

g Diuels are theeues.

*The Acts of the 16. of December. 1610.*

ON this day in the morning, there chanced to arriue thither a religious perſon of the order of S. *Francis de Paul*, a *minime* Fryer; who kneeling on his knees neere the ſteps, by which you goe to the holy *Penitence*, there befell this diſpute that followeth. When *Belzebub* began to cruciate and ſhake the bodie of *Magdalene*, *Verrine*, one of the Diuels that was in the body of *Louyſe de Capeau*, began to ſay: Feare not *Magdalene*, thou art very happy to be thus tortured in this

this world, for they ſhall not haue power vpon thee in the world to come: So it is *Magdalene*, that God deſireth to make triall in this world of thoſe whom he loueth. Beleeue *Magdalene*, this is a certaine truth, and I am conſtrained to vtter the ſame, although my deſire was to palliate and keepe it cloſe. I know not what to doe, I am not able to withſtand it. Then[h] the ſaid religious perſon ſaid vnto *Verrine*: Peace thou accurſed ſpirit, thou art the father of lies and falſhood. To which *Verrine* replyed: It is true, I am the father of lies, but being compelled thereunto by the vnreſiſtable working of the Almighty, I muſt of neceſſity deliuer the truth. The Frier anſwered: Peaſe thou damned ſpirit, thou canſt not ſpeake a truth, thou art the father of lies, and therefore art not capable to ſpeake any thing truely. S. *Thomas* ſaith, that truth is no vertue in him that onely ſpeaketh it, but when the perſon that vttereth the ſame, is thereby made vpright and ſincere, then, and not before it is a vertue. 2ª. 2. qª. 109. art. 1. He further ſaith, that[i] this vertue is no theologicall or intellectuall vertue, but a morall; and therefore may be pronounced either by one that ſpeaketh truth, or by a lyar. Doctor *Maldonat* vpon the[k] 8. Chapter of S. *Iohn* doth with great ſubtility obſerue, that the diuell may ſpeake a truth, For he ſpake the truth in confeſſing Chriſt Ieſus to be the Sonne of God: and albeit it may be obiected that he doth this to an euill purpoſe, yet was it not ſo in this particular: for although it is to be coniectured that he ſpake by conſtranit, yet doth not this hinder but that he might ſpeake the truth. Hee ſpake the truth in the third of *Kings*, 22. Chapter, when he ſaid that hee would be a lying Spirit: as alſo when he alleaged Scripture to Ieſus in the deſert, although it was leuelled to a wicked purpoſe. Notwithſtanding wee ought to beware how we beleeue what hee ſaith, if it be not cleere, that it is by coaction and in the vertue of the name of God by Exorciſmes, and that he ſpeaketh conformable vnto

[h] The diſputation betweene *Verrine* and a Frier.

[i] This is an annotation found there in the margene.

[k] That the Diuell may ſpeake truth.

vnto the Scriptures and the doctrine of the Church; and in this caſe wee are not to beleeue him, but the Scripture. Then ſaid *Verrine*, I will proue vnto thee that what I haue ſpoken is true, & that the Diuell is able to ſpeake truth. He replyed thou canſt not, for thou haſt no ability to doe good, thou art an accurſed and wicked Spirit. *Verrine* anſwered: It is true, I am an accurſed, wicked, and damned ſpirit, and am not able of my ſelfe to ſpeake any thing but falſhood, and to act nothing but miſchiefe. It is true, that of mine owne free will I cannot doe the thing that is good, but when I am conſtrained by Almighty God, there is a neceſſity laid vpon me to deliuer the truth. Then the Frier hearing that Maſſe was begun, held his peace. And *Verrine* ſaid, I will take Gods part, and ſince I am forced vnto obedience, I will ſerue him with more obedience then you. Then he cried out as loud as he could: who dares deny that Diuels may ſpeake truth? I ſay they may as wel denie that God is omnipotent, and that there is no authority in the Church, and that all the bookes of Exorciſmes are idle and of none effect. They muſt alſo denie and diſapproue of all the oathes which Exorciſts doe cauſe the Diuels to take: for why do they demand it of them, and make them ſweare to deliuer the truth, if they are diſabled to ſpeak the truth? Or why do they loſe ſo much time which they employ about thoſe y are poſſeſſed, if they can draw nothing but falſhood from them.

b It is to be vnderſtood, if God were not able to conſtraine and put his curbs vpon Diuels. See the aduertiſement to the Reader, in the laſt leafe.

True it is (ſaid *Verrine*) when the Exorciſts are not circumſpect and well aduiſed, it is likely the Diuels make their aduantages thereof, and ſo ſomtimes ſweare falſly againſt God and his Church: but this is no fault of ours, it is the Exorciſts fault, becauſe they haue not had that circumſpection as to cauſe them to ſweare, as I haue done, according to the intention of God and his Church, and alſo according to the meaning of the Exorciſt: in which caſe wee cannot lye, but are conſtrained to ſpeake the truth.

If

If this were not ſo, I ſhould then ſay that the Diuell had more power then God. But it is cleere, the Diuell muſt acknowledge a ſubordination vnto God, not out of loue, but by compulſion, by which they are tied vnto obedience.

Then the Frier ſaid vnto the Prieſts and other religious perſons that were there: make this Diuell hold his peace, and himſelfe ſaid, peace thou curſed ſpirit, peace.

But the Diuell euer ſhewed himſelfe more and more couragious to ſpeake on Gods behalfe, and ſaid reſolutly, that he would not obey him, for he had a Superior mightier thē he (meaning the Frier) yea more powerfull then the Exorciſt that did command him. At this the Frier grew angry and ſaid: peace thou wicked ſpirit, peace: get thee into Hell thou damned fiend; and ſpake to the aſſemblie: My Maſters, you ſhould make him hold his peace: this is a curſed ſpirit, and ſpeakes nothing but lyes, and ſaith that God is his Redeemer.

To this *Verrine* anſwered, that hee lyed: for hee had ſaid that God was his Creator and Iudge, but not his Redeemer. To which the Frier anſwered, that hee vnderſtood him ſo:

Then *Verrine* told him, that hee had no good eares, and vnderſtood him amiſſe. Hereupon the Frier ſaid: I do aſſure you, you ought to make him hold his peace: & he himſelfe began to threaten him ſaying: peace thou blaſphemous beaſt, peace: cō neſt thou here to preach lies? Thou ſaieſt that thou art ſent from God to preach the Goſpell: wee haue Preachers enow without thee. To this *Verrine* replied, thou lyeſt, and doeſt miſvnderſtand me, I ſaid not ſo: thou knoweſt not the bottome of this buſineſſe, and that maketh thee to ſpeake ſo fooliſhly as thou doeſt. It is moſt true, I neuer ſo much as ſaid that I was ſent from God to preach the Goſpell: I ſhould lye to ſay it. I ſaid that I was here in the bodie of this vnhappie woman, who hath begged from

1 The Hierarchicall order of the Church doth not appertaine or agree, no not to good Angels.

from God that ſhee might bee humbled euen to the paines of Hell, for the ſaluation of her neighbours. I ſaid, that God had permitted me to enter into this body for his glorie, and the conuerſion of many ſoules, and in particular of theſe two, which thou curious fellow knoweſt not.

Thou art a proud arrogant fellow, and worſe then a Diuell, except thou humble thy ſelfe, and I will proue it vnto thee that thou beleeueſt not thy God to be omnipotent. Thou art worſe then an Hereticke, except thou repent and beleeue what I haue ſpoken.

Get thee gon, get thee gon accurſed ſpirit (ſaid the Frier) I will not beleeue the Diuell. Then ſaid *Verrine*, I doe adiure thee by the liuing God to come with me, and ſweare that all which I haue ſaid is true. For thou deſerueſt to bee burnt aliue, if thou doeſt not beleeue thy God to be omnipotent. Why faieſt thou thy *Credo*, if thou beleeueſt not what I haue ſpoken? It is not to bee auoided: thou muſt either denie the puiſſance of God, or confeſſe that this is true. To this the Frier replied, that there was a [m] woman in *Paris* much reſembling the condition of this woman, in whom was diſcouered a great deale of knauerie and iugling, and that ſhe did deceiue much people. *Verrine* told him that it was true: ſhee did indeede couſen many: but *Louyſe* was trulie poſſeſſed. Let her life be looked into, and let her be turned ouer to the Examinations of the ſharpeſt vnderſtandings. Shee would bee readie euen to ſuffer Martyrdome to maintaine this auerment, if need did ſo require, becauſe it would redowne vnto the glorie of her God. Then *Verrine* ingeminated that ſpeech to goe and ſweare with him, and that *Louyſe* could not communicate till they were both ſworne.

[m] There are many women poſſeſſed in *Paris*.

The Frier made great reſiſtance hereunto, and would by no meanes obey it, ſaying, that hee would not bee commanded by a Diuell.

Hereunto *Verrine* anſwered: it [n] ſtandeth not with reaſon

[n] We are not to obey Diuels.

reaſon to obey the Diuell: I command thee not from my ſelfe, but ſay vnto thee on Gods behalfe, that thou come along and ſweare with mee: it waxeth late, and *Louyſe* is to communicate. Then the Frier ſaid vnto the Prieſt which held the bleſſed Sacrament: Father, doe you commaund me, for I will not obey the Diuell. Whereupon the Prieſt commanding him, he came and ſwore vpon the *Te igitur*, and then vpon the bleſſed Sacrament. *Verrine* alſo taking ſuch an oath, the like whereof hee had neuer taken before, ſaid thus: I doe ſweare by the liuing God, that whatſoeuer I haue ſaid, I haue been conſtrained to vtter the ſame vnto you. It is true, O God, who art here really and truly with thy bodie and blood, with thy diuinitie, power, wiſdome, and bountie. The ſaid Frier was preſent, when hee ſwore thus, to whom he ſaid: I doe ſweare by the God of Iſrael, and by the God of the Chriſtians, that all which I haue ſpoken is true. I ſweare vnto thee according to the meaning of God and his Church, and according to the Exorciſts intention alſo, that when wee are inforced thereunto by God, we muſt put his good pleaſure in execution, keeping all the ſolemnities that are requiſite in taking a true and perfect oath.

Then the Frier ſubmitted himſelfe, and ſaid that hee had ſpoken nothing againſt God or his Church, and beleeued that God was Omnipotent, and was able to force the Deuill to deliuer a truth when it pleaſed him. And ſo ſubmitting himſelfe, he reſted ſatisfied.

The Deuill thereupon told him, Thou art exceeding proud, learne to humble thy ſelfe, and bee not ſo ouercurious: for the curious fall into a pit, from whence they cannot free themſelues when they will: alleaging *Caluin*, *Beza*, *Luther*, *Iulian* the Apoſtata, *Simon Magus*; and ſaying, doe not thou boaſt thy ſtrength aboue theirs, for there haue been Prieſts and religious perſons that afterwards became heretikes, as *Caluin*, *Beza*, *Luther*.

*Verrine*

*Verrine* further ſaid vnto him: And of what religion art thou? Doth thy Order command thee to bee proud? I will proue vnto thee, that thou art arrogant and ſelfe-opinioned, and wouldeſt circle in the omnipotencie of God within thy narrow vnderſtanding. Humble thy ſelfe, for it ill beſeemeth one of thy coate to bee thus drenched in curioſitie. The * ſupremeſt Seraphins doe euery day make new diſcoueries of great perfections in God, the ſame doth his Mother, and all the Angels. *Salomon*, when hee dedicated his Temple, ſaid, *Hee that created heauen and earth, whom the heauen of heauens cannot containe:* and wilt not thou that art but a worme which crauleth on the earth, ſubmit thy ſelfe, but wouldeſt hoope in the omnipotencie, bountie, and wiſedome of thy God within the cancels of thine owne memorie and braine. Vpon this the Frier reſted ſatisfied, and ſubmitted himſelfe with many words of humiliation.

*Verrine* alſo diſcourſed touching the reaſon of theſe preſent writings, in forme of a letter miſſiue: the tenour whereof here enſueth.

The men of theſe times are ſo curious, that God muſt bee as a Gardener vnto them, (witneſſe *Magdalen*, to whom he appeared in the ſemblance of a Gardener) and fit diuers ſorts of ſallets vnto their palats, leſt they ſhould be diſreliſhed; wherein he reſembleth a good father, who doth ſo affectionately loue his child, that he is euer asking him, What wilt thou eate childe? And if the childe chance to ſay, I haue no appetite, I ſee nothing I can eate, the father will cauſe daintie and exquiſite meate to bee ſet before him, the beſt that may bee gotten: If then the childe ſhould ſay; nothing heere pleaſeth me; the fault is not in the victuals, but in him that is ſicke, and hath his taſte ill-affected. What doth the father then? doth he fall a beating of him? doth he threaten and chide him? no; but goeth about and ſearcheth after other ſtrange victuals, which may chance to pleaſe them for their nouelrie, as being ſuch which hee had

* All Angels haue their eſſentiall beatitude, which neuer augmẽteth: yet their accidentall ſometimes increaſe; as when God reuealeth ſomewhat of his bleſſed pleaſures vnto thẽ: by which they doe in a larger meaſure know the bountie, ſapience, or omnipotencie of God, and doe admire ỹ ſame, and doe worſhip him anew, and are deſirous to receiue from him freſh reuelations, *Non in verbo*, (as Diuines ſay) *ſed in proprio genere*. And in this ſenſe doth S. *Denis* ſay, That Angels propoſe demaunds and queſtions to Chriſt Ieſus himſelfe, *Ipſi Ieſu queſtiones faciunt.*

had neuer ſeene, taſted, or heard talke of. Euen ſo doth your God by you, for he is an hundred times more carefull then all the naturall fathers that are. This father both of your ſoules and bodies, when he obſerueth that the ſoule hath no appetite vnto ſuch varietie of good meates, which as a father hee hath ſolicitouſly prouided; ſuch as is the holy Scripture (it is true, euery one doth not vnderſtand this) which is a meat too luſhious, too delicious, too precious; and all cannot reliſh and like the ſame, eſpecially women and fooles; it is too hot for them, and there are hundreds that burne their ? fingers, for being too nimble and preſumptuous, and becauſe they would make their priuate interpretations vpon the ſame, which they vſe to ſquare by their owne iudgements: and further, hee prouideth for them other good wholeſome foode, to wit, the liues of Saints, and many miracles; yet for all this they are euer ſquemiſh, and cannot downe with theſe courſe cates. Where lieth the fault? it is becauſe their palate is by ſome infirmitie and indiſpoſition diſeaſoned, for the meate remaineth good, though the taſte bee naughtely affected. What doth this father then? he doth loue his children ſo tenderly, that hee enquireth after freſh and vnaccuſtomed delicacies by new and vnuſuall miracles.

Like vnto the Spouſe who loueth his wife ſo dearely, that he is euer preſenting her with ſome new token of his affection.

O Church reioyce now at thy husband; Thou art that chaſt wife, whom if any will follow, hee muſt not walke in darkneſſe, for the holie Ghoſt doth guide thee by his light and illumination. I am not a whit abaſhed, that the Caluiniſts make refuſall of thee, for they are exiled from the boſome of the Church, and haue no light to vnderſtand the truth: but I wonder moſt, that the children of this Church doe not make vſe of the light of the Goſpell. Here now is nothing ſpoken either againſt God or his Church.

? The Diuell here ſpeaketh after his manner, for when the bleſſed Sacrament was to be giuen to the two that were poſſeſſed, he reſiſted a long time, ſaying it was too hot, becauſe the preſence of Chriſt Ieſus, and the new grace which they receiued in the vertue of the ſame, did augment the paine of the wicked ſpirit, which is by fire. (as S. Peter ſaith) The diuels are chained vp in eternall fire.

The ſame day in the euening the ſiſter *Louyſe* and the ſiſter *Magdalene* were exorciſed by Father *Francis Billet*. Then *Verrine* turning himſelfe toward *Magdalene*, ſaid: Beware *Magdalene*, *Belzebub* would caſt thee downe headlong into deſpaire: It is a good ſigne, *Magdalene*. He ſaith that thou ſhalt not be able to reſiſt him; but *Magdalene* hee lieth in ſaying ſo, for thou haſt more brothers in heauen, then thou haſt aduerſaries in hell. Take courage *Magdalene*, one of thy brothers is able to doe more, then all hell ſet together.

And ſpeaking to *Belzebub*, he ſaid: Ha wretched fiend, thou doeſt tempt *Magdalene*, and tell her that ſhe ſhall be damned: I ſay no, *Magdalene*, thou ſhalt be ſaued: and I tell thee againe from the liuing God, *Magdalene* thou ſhalt be ſaued.

He ſaid againe to *Lucifer*; In Hell I acknowledge thee for my ſuperiour, but in this body God hath made me thy Maſter.

It is not to bee wondred at, if many men ſhall with difficultie bee induced to beleeue a matter altogether vnuſuall.

A great ſinner ought to vſe great repentance: thou ſhalt repent *Magdalene*, and God ſhall giue thee life: put thy confidence in him, for he ſhall more helpe thee, then all Hell can hurt thee. God hath promiſed to heare the prayers of the iuſt: a thouſand (*Magdalene*) haue begged for thee mercie and grace, and at the laſt haue found it: for thee *Magdalene* haue they knocked at the doore of mercie, and at length it hath been opened vnto them.

Thy good workes (*Magdalene*) ſhall not be able to ſaue thee, but the blood of thy Redeemer. It will bee ¶ proued that there haue been more then a thouſand Maſſes ſaid for thee; and doeſt thou think that ſo many ſacrifices haue been all barren and vneffectuall? ſhall not the eternall Father haue regard vnto his Son, equall vnto him in power, wiſedome, and bountie? Take a good

¶ The truth is, that many Prieſts and religious perſons did euery day ſay Maſſe for her conuerſiõ, as the Angels themſelues *in ceſſabili voce proclamant*, and the other ſaints neuer ceaſe, Reuel 4. *Non habent requiem nocte ac die.*

good courage *Magdalene*, I doe assure thee that hee is Omnipotent and euer-bounteous: that he hath pardoned thy offences, and being that all-knowing vnderstanding, he hath taken notice of thy miseries: for in the glasse of his owne essence he seeth all things, and there is a perfect representation in him of all euents whatsoeuer, as if they were now present. It is true, [r] thou blessed Mother of God, thou hast presented thy breasts for her, more then ten thousand times. And thou *Magdalene* hast made tender of thy repentance; and thou *Peter* prince of Apostles, hast shed many teares for the conuersion of this *Magdalene*. *Ioannes Baptista* hath also interceded for thee, and did present his innocencie in thy behalfe. And thou *Dominicke* hast been very fauourable vnto her: and thou *Bernardus* and *Antonius* haue prayed for her.

[r] The wicked Spirits might haue knowledge hereof by reuelation.

Take a good heart *Magdalene*, keep thy owne *Magdalene*, and thou shalt become another *Magdalene*, or another *Thais*. God is wearied in expectation of thee: giue him to drinke *Magdalene*: but O Lord how canst thou bee thirstie, since thou hast no neede of thy creatures? But as Christ demanded drinke of the Samaritane woman, and then also when hee was nailed to the Crosse: so *Magdalene*, thou shalt doe well to let him drinke of thy teares, and for a little of this liquour hee shall bestow vpon thee the wine of his loue, and shall take from thee all thirstinesse and alteration whatsoeuer. [s] Who will beleeue that the Diuell should thus endeuour to conuert *Magdalene* and the Magician?

[s] Obserue well how God honoureth priesthood in this world, when he vseth such extraordinarie and vnheard of remedies for the conuersion of a Priest that wandred out of his way.

*Magdalene*, I doe assure thee from God, that he who hath deliuered the children of Israel from the red Sea, will, if thou humble thy selfe, euen to the pit of hell, although thou haddest committed an hundred million of sins more then thou hast done, receiue thee into grace, saying: *In quacunq; hora*. For *Magdalene*, hee cannot be lesse then his word. This and many other discourses

of a ſemblable nature did hee confirme and ſtrengthen with his accuſtomed oath.

*Quod licet dicere, licet ſcribere:* Whatſoeuer is lawfull to be ſaid, is lawfull to be written. But as the wicked Spirits doe not ſpeake vnto men but by the tongues of men, ſo neither can they write to men, but by the miniſterie and ſeruice of men: God not permitting vnto them a free vſe either of the one or the other. Vpon the ſame day did *Verrine* dictate many letters, ſaying to Father *Francis Billet*, Write me certaine letters after this tenure, and firſt of all one to the Prieſt [1] *Lewis*.

[1] Here he beginneth to perſwade and labour particularly the cõuerſion of the Magician, hauing called him publikely by his name and ſur-name, in a full aſſemblie of people, after he had alreadie wonne home *Magdalene*.

*Lewis*, for the ſaluation of thy ſoule, for the glorie of God, and edification of thy neighbour, come to S. *Baume*, and obey the Sonne of the Virgin that calleth thee vnto him, or doth otherwiſe threaten thee, that if thou doe not obey him for loue, thou ſhalt be enforced thereunto by iuſtice. Come if thou be wiſe, come if thou be wiſe, come if thou be wiſe, obey, obey, obey for the honour of the bleſſed Trinitie, come along with thoſe that goe to ſeeke thee, who will accompanie thee, and will become pledges for thee. If thou be well aduiſed thou wilt come.

For there is a great proceſſe betwixt the iuſtice and mercie of God, which are the two daughters of the eternall Father: obey *Mercie* the eldeſt daughter, for ſhe is euer fauourable vnto ſinners: The Virgin *Mary* is thy aduocate, and *Theophilus* prayeth for thee, and is one of thy ſolicitors: *Cyprian* is another, and was a Magician as thou art: *David* is another: *William* the Hermite doth alſo pray for thee, and ſo doth *Matthew* the Publican.

*Mary* the ſiſter of *Martha* is thy aduocate: *Pelagia* is another: *Mary* of Ægypt is another: *Thais* alſo is another, and the woman of Samaria is another: who doth inuite thee to come and ſlake thy thirſt with that water which God gaue vnto her when he was ſo weary, as ſhe alſo gaue him to drinke when ſhe was conuerted.

Our

Our Lord was ſo exceedingly thirſtie, that being fixed to the tree of the Croſſe, he cried. I thirſt, that is to ſay, after the ſaluation of ſoules, eſpecially of obſtinate ſoules, ſuch as thine is: and God from all eternitie hath foreſeene this miracle.

Be conuerted, be conuerted, be conuerted vnto me, ſaith Ieſus Chriſt, to all trangreſſing and ſin-burthened ſoules: for I deſire not the death of a ſinner, but that he ſhould liue and bee conuerted, that God might take mercie vpon him. Take heede how thou check and giue impeachment to the words contained in this letter, and how thou doeſt ſlight and diſeſteemeſt the ſame.

Thinke thy ſelfe vnworthie, yea moſt vnworthie of that ſolicitude and care, which God of his great goodneſſe hath of thy ſoule. Hee hath ſaid it, that hee came not for the iuſt but for ſinners: and by how much the greater their tranſgreſſions are, by ſo much the more will the glory * of God bee magnified, and the greater will the compenſation bee which they ſhall receiue at Gods hands, if there doe precede a great contrition that they haue offended him. Beware of the temptations and ſubtilties of *Lucifer*, *Belzebub*, *Leuiathan*, *Balberith*, *Aſmodee*, and *Aſteroth*, who doe ſlily drop their temptations into thee. But as thou diddeſt not feare to renounce thy God, thy Baptiſme, and part in Paradiſe, ſo bee not thou affraid ſeriouſly to renounce *Lucifer*, and all the aboue named Princes, and that portion which is prepared for thee in the depth of the loweſt Hell according to thy demerits. Doe not faile to come hither, for vpon thy comming all Hell will fall into deſpaire, and the Diuels will be put to their laſt ſhifts and ſubtilties. Behold the ſeales of thoſe that haue ſeene this miracle, and haue beene preſent when *Louyſe Capeau* was exorciſed, and when one of the Diuels named *Verrine* began to cry as loud as hee could, that hee was conſtrained from the liuing God to ſay, that *Lewes Gaufridy* whoſe aboad is at Accoules neere the Palace,

* The glory & magnificence of the mercy of God hath the greateſt luſter in ſinners, as *Magdalene* and *Paul*, but the glory of his goodneſſe ſhineth more in the innocents & the Angels, the bleſſed Virgin and Saint *Iohn Baptiſt*.

is a Magician: and hath ſaid and ſworne, that whatſoeuer he hath ſpoken is true, to the glory of God and ſaluation of ſoules. The oath was taken vpon the bleſſed Sacrament with great ſolemnitie, according to the meaning of God and his Church, and of the Prieſt that did exorciſe him.

And alſo the vnder ſigned witneſſes doe promiſe all in generall, that if the ſaid *Lewes* be conuerted priuatly in S. *Baume*, they will ſilence his ſinnes as if they were his Confeſſours.

[x] Strangers that beſides the Ordinary were witneſſes to the diſcouerie of the Magician.

[x] It was ſigned after this manner. I *Paſchalis* vnworthie Prieſt haue ſeene and vnderſtood the oath that is within written, and am thereof an eye-witneſſe. I *Gerard* vnworthy Prieſt, yea the moſt vnworthie of all haue ſeene and vnderſtood the oath that is within written, and am thereof an eye-witneſſe. I *Peter Michaelis*, vnworthy, haue ſeene and vnderſtood the oath that is within written, and am thereof an eye-witneſſe. I *Denis Guillemini* Prior of Romoules, moſt vnworthie, haue ſeene and vnderſtood the oath that is within written, and am thereof an eye-witneſſe. I *Balthazar Charuaz* haue ſeene and vnderſtood the oath that is within written, and am thereof an eye-witneſſe. Then did hee dictate the manner, how the ſaid witneſſes who did voluntarily tender themſelues to carrie the ſaide letter, were to proceede in the execution of this Information in manner [y] as followeth. To remember that if they came late, they ſhould goe to the [z] Capuchins, and ſhould giue the letter to the Father Gouernour, together with the three that hee would chuſe to conferre with *Lewis*: and they all ſhould bee preſent at the reading of the letter, and ſhould firſt heare Maſſe although it were before day, and ſhould receiue the Communion to this purpoſe: and the [a] Capuchins ſhould make themſelues ready to ſeeke him out as ſoone as it was day, and ſhould cauſe a Maſſe to be ſaid for a ſoule that had great neede thereof. And if they ſhall finde him well diſpo-

[y] This proceſſe is very conformable to the Goſpell, and altogether oppoſite to the diuels manner of proceeding.

[z] He was very familiarly acquainted with the Capuchin Fathers, the better to ſet a gloſſe and couering vpō his abomination.

[a] The religious of S. *Dominicke* and S. *Francis* haue a priuiledge to ſay Maſſe before day, when they ſhall conceiue it to be a matter expedient.

ſed

sed to renounce Magicians with all due ceremonie and solemnitie as the Church hath commanded, and to returne to his God, the Capuchins are then to bring them to their Church, and to examine him, that all may bee by him performed, that is requisite to draw him from the hands of the Diuell, and to reseate him in the grace of his God. And in this case it shall not neede to bring him hither, vnlesse it be afterwards to giue thankes vnto God, to his and *Mary Magdalenes* glory, and to the further honour and reputation of Saint *Baume*. And if he be conuerted, then those that goe thither are to tarry there two or three dayes if there bee occasion for the same, and shall make knowne vnto him many particulars which they haue obserued from these Exorcismes: and shall speake of the ingratitude of obstinate soules vnto God, to their euerlasting perdition, and to the confusion of Diuels and all Hell. As also, how one of the seruants of *Belzebub* was forced to cry out: O the great mercy, O the great mercy, O the great mercy of God! men are vngratefull, and notwithstanding all their ingratitude and renunciation of God, he doth yet take them into fauour without any exprobration of their faults against them. Also, how the said seruant of *Belzebub* did out-braue *Lucifer*, and adiured *Belzebub*, treading him vnder his feete, and commanding the whole Assembly to set their feete vpon his head, and how he was contented to assubiect himselfe to whatsoeuer was commanded him by his owne slaue (meaning *Verrine*) and how that if *Verrine* had beene capable to be prayed for, they would haue made intercessions for him: But they being not to doe this for him, because his place was determinatly set downe to be in Hell, God commanded him to say vnto them, that they should rather haue compassion of this soule that had a capacitie to bee conuerted, and should pray to God for him. Among other Memorials touching *Lewis* the Priest, there was this ensuing aduertisement set downe. That

they ſhould chuſe three of the moſt auncient, learned, and able *Capuchins*, that the Father the Gouernour could make election of, who were to goe to the houſe of Madame [b] *Blanquart*, and to cauſe *Lewis* to come along with him: and that thoſe who were to goe to enquire after him, ſhould diſcloſe nothing to Madame *Blanquart*, but ſhould onely ſay that they were come about an affaire of [c] importance, and that ſhe ſhould reſt ſatisfied with this generality. There were then fiue of them that were to goe from hence, who with the three *Capuchins* ſhould make eight, and *Lewis* himſelfe the ninth: and thereupon they ſhould tell him that the nine quires of Angels would reioyce at his conuerſion, and that he ſhould turne home if he were wiſe, being now detected by the prouidence of God.

[b] She is a deuout and vertuous woman.

[c] The better to couer the buſineſſe that was in queſtion.

After this did he dictate another letter to the Superiour of the *Capuchins*, of the Couent at *Marſeille* in the name of Father *Francis Billet*: the forme whereof here enſueth. My brothers, I beſeech you for the honour of God forth-with to enquire after M. *Iames* [d] Prieſt of the Church of Accoules, that you together with him may finde out M. *Lewis*, whom you are not to leaue vntill you haue brought him into the houſe of Madame *Blanquart*; the Prieſt that ſhall be with him will be able to giue aſſiſtance vnto you. And if the ſaid *Lewis* ſhall be any whit bettered by this preſent letter, the other is to be kept backe, and you are to ſhroud all theſe things in ſecrecie as if you had heard it in confeſſion: thereby to ſhew, that this proceedeth from God and his Church, [e] who will not haue ſinners to bee openly diſcouered, till they haue beene charitably admoniſhed by their brethren, as Chriſt ſaith in his Goſpell. And he himſelfe ſaith, that if any one ſinneth, admoniſh him priuatly between you and him. He hath had already one admonition from *Francis Billet*, Prieſt of the Doctrine, which hee hath vtterly reiected, and made no account thereof, and would not bee brought to confeſſe the truth.

[d] This was a great friend & familiar of his.

[e] A charitable and Euangelicall manner of proceeding is no way compatible, or agreeable with the Diuell.

truth. He is now vpon the ſecond point, which is, when God commandeth to take men fit and proper to execute a worke of this nature. Wiſh him to beware that he make his vſe of the third point: which is, that except hee be conuerted, God layeth his command vpon his Church, that is bound more then any wife of the world to obey her husband, with extremitie of rigour to puniſh all them that are not obſeruant of his commandements and counſels. The ſuperſcription was. To my deereſt brothers the Reuerend Father the Superiour, and Friars of the Couent of *Marſeille* of the order of the *Capuchins*, at *Marſeille*. Within the ſaide letter there was a ſcrowle containing this that followeth. Take heede of the third: Curſed bee the Prieſt whoſe conuerſation ſuteth not with the wayes of God, and who hath promiſed his Church, when his[f] Orders were giuen vnto him to ſerue, loue, and feare God, reiecting the loue of all creatures for the loue of him. And ſeeing the Diuell is more powerfull ouer the ſoule then God, and ſince thou doeſt acknowledge, obey, and harken more vnto *Lucifer*, *Belzebub*, or whatſoeuer elſe is helliſh, then to thy God, and doeſt entombe the glory of God, the ſaluation of thy ſoule, thy part in Paradiſe, and the edification of thy neighbours in neglect and vtter obliuion: as alſo, becauſe thou giueſt occaſion of ſcandall, if thou bee not wiſe to follow firſt the Counſel of God, and then the aduiſe of thy beſt friends: hence it is that the Diuell doth ſeriouſly imploy himſelfe, and labour the conuerſion of thy ſoule, although he be forced thereunto: all vengeance and malediction light vpon thee. O rare and euer to be admired wonder: God himſelfe who is Almightie, was not able to plucke thee back from thy perdition and ſinfull eſtate, neither could his Mother, nor the Angels, nor Saints, nor any terreſtrial creatures whatſoeuer worke any good vpon thee: yet did hee make reſeruation of the moſt vnmatchable wonder that euer was brought forth to act, that

[f] The puniſhment & tranſgreſſion of the Commandements is generally addreſſed vnto all; but that of Counſels vnto thoſe only that haue made vowes.

that the Diuell called *Verrine* ſhould be the inſtrument of thy conuerſion, not from his proper and franke will, but conſtrainedly and by enforcement, worſe then any gally-ſlaue or captiue that euer was expoſed to command: being terribly threatned thereunto, and hauing a deſire to giue ſtoppage and hindrance to theſe proceedings, obiecting if a man did well, hee had a ground whereon to frame vnto himſelfe ſome hope of recompence, but that this man was in expectation of nothing but of his eternall damnation: For ſo will it happen vnto thee if thou reſiſt the Almighty. Make vſe therefore of theſe admonitions, and put in practiſe the precepts compriſed in theſe letters, for it is impoſſible for thee to palliate thy faults before God, as *Adam* and the Phariſie thought to doe. The Phariſie boaſted of his good workes, and contemned the Publican, ſaying that he was not as that man, yet was the one of them wicked before men, the other before God: the one confeſſed that he was not worthy to lift vp his eyes to heauen, and returned to his houſe iuſtified: the other was confident of his works, and hypocriticall countenance, and returned home like vnto the (Iewes) full of ſinnes: but God wil receiue thee into grace, as he did *Theophilus*, and *Cyprian* who was a Magician as thou art. Hee that is more deſirous of your welfare then you your ſelfe are, ſendeth this letter vnto you. Beware that hell open not her iawes to deuour thee, if thou neglect theſe letters, which are directed vnto thee by the appointment of God, and pronounced by a Diuell named *Verrine*, that now remaineth in the body of *Louyſe Capran*, as thou well knoweſt; Neither gaueſt thou him vnto her by thy charmes, with this intendment or purpoſe to conuert thee, although if thou bee not too wilfull in thy vnbeleefe, it will ſo fall out vnto thee.

Then did the dictate another aduertiſement to the Capuchin Fathers, as here [h] enſueth. My [*] deareſt fathers, I beſeech you for Gods cauſe to put a deed of charity in execution,

[g] Another maner of proceeding in caſe he doe not repent vpon the ſight of the letter.

[h] In the name of father *Francis Billet*, as before.

[*] He preſuppoſeth, that thoſe who carried the letter, had made rehearſall of whatſoeuer was paſſed.

execution, to the glory of his ſacred name, and ſaluation of ſoules. Come along with this Prieſt, and ſuffer him not to ſtep a foot from you, but let your vigilancy haue an eye ouer him, as if he were a malefactor. For hee is in the Diuels clawes, you ſhall do well to binde him with a ſtole vnder the mould of the head, and bring along with you the booke of Exorciſmes, and if you ſhall thinke it neceſſarie, you may doe well to exorciſe him, forbidding *Belzebub* and all hell to hinder it. God grant you his grace to execute his will, and that you giue no ſtoppe vnto the ſame, that the ſaid malefactor may be brought to S. *Baume*, where the miracle ſhall be wrought if he himſelfe be no hinderance thereunto. the 16. of December. 1610.

Then hee dictated a letter for the father *Gardian*, as followeth. I entreat the father *Gardian*, that he would cauſe (if ſo hee pleaſe) three of his Friers, ſuch as hee knoweth beſt able to walke, to goe vnto S. *Baume*, for a buſineſſe purely aiming at the glory of God, and the ſaluation and conuerſion of a ſoule, that is in great diſtreſſe.

After this was finiſhed, he dictated another letter to Madame *Rlangnart*, as here enſueth, in the name of father *Romillon*. My daughter, I pray you for the loue of God, to lend a chamber vnto theſe men, who are come to treate of a buſineſſe of great waight and importance; neither is it fit to make you as yet acquainted therewithall, it being forbidden me by one that hath power and authority both ouer you and me. Curioſity is the mother of much miſchiefe, and the daughter of *Lucifer*, where as oppoſite hereunto, humility, ſimplicity, and obedience are the ſiſters of Chriſt Ieſus. In the meane time you may enioy and gather the fruit of this obedience, which will be very aduantageous vnto you. And remember, that when God commanded *Abraham* to ſacrifice his ſonne, he asked not why or how: but humbled himſelfe, and did adhere rather to him that commanded

manded him then to himſelfe. So ſhould the true and perfect paragon of obedience demeane himſelfe, if hee will do the will of God. I reſt your ſpirituall father *Iohn Baptiſta Romillon*, ſuperiour of the Chriſtian doctrine in deſpite of *Lucifer*. From S. *Baume* this 16. of December. 1610. Superſcribed, to Madame *Blanquart* at Marſeille.

[h] She was the ſuperiour of the ſiſters of the order of S. *Vrſula* at Marſeille, and was at that time vpon ſpeciall occaſions at Marſeille.

Within the ſaid letter was encloſed an aduertiſement to ſiſter *Catherine* of France, as followeth. [h] *Catherine* of France, be you very circumſpect how you out of curioſity doe reueale any thing to Madame *Blanquart*, of the Prieſt you wot of; and withall beware how you tattle of it vnto the ſiſters, but remit the manage of all this buſineſſe vnto him, who is euer wakefull for his owne glory, and the ſaluation of thoſe ſoules, whoſe ranſome he hath paid at a dearer rate, then euer you are able to value. Further, you are to take heed vpon paine of diſobedience vnto God himſelfe, how you intermingle your opinion and iudgement in things that are impertinent for you to meddle withall. Be ſatisfied with this, that God is good and ſo vnſearchably wiſe, that hee hath no need of your aduice of the ſame. *Verrine* hath dictated this letter by Gods appointment, and I *Francis Billet* the vnworthie Prieſt of the Chriſtian doctrine haue written it in the name of father *Romillon*. And at the foot of the letter, there was written: *Louyſe de Capelle* humbly recommendeth her ſelfe to the praiers of *Martha d' Aguiſier*, and of *Catherine* of France, and ſendeth vnto them, to beſeech them, that they would cauſe all the ſiſters at *Marſeille* to pray for her, for ſhee ſtandeth in great need of the ſame; but principally ſhee deſireth the ſaid *Martha* to pray to God for her, that he would enable her to endure whatſoeuer her redeemer ſhall bee pleaſed to lay vpon her, and that ſhee may ſuffer all things meerely for his ſake.

[i] In the name of *Louyſe*.

[i] After this did he dictate another letter to the ſuperiour

riour of ſiſter *Louyſe* as here enſueth. Shee that is moſt vnworthie to call you her mother, doth pray you for Gods ſake, and entreateth you from your ſuperiour, to obey[k] him in thoſe things which hee ſhall now impoſe vpon your performance, without any replication, gainſaying, or contradiction whatſoeuer; and without diſputing or ſaying, How ſhall wee bee able to vndertake ſuch a buſineſſe? wee could not come if wee were all at home, and how ſhall we now (when wee are but few) venture vpon that which many would not dare to vndergoe? It is the Diuels craft and wilineſſe, euer to cauill and diſpute againſt obedience, yea to cauſe grudgings and mutinies againſt ſuperiours and gouernours; obiecting vnto you, that they doe many times impoſe vpon you ſuch difficult and vneaſie commands, that it is almoſt impoſſible to effect them. But remember that the moſt worthy mother of God is the gouerneſſe of this houſe; giue therefore the keyes vnto her, for the gouernment appertaineth to her, and ſhe ſhall be more regardfull and ſtudious of your good then your ſelues can poſſibly be; for ſhe is not tied to thoſe hinderances as you are, to your ſpirituall exerciſes, to your prayers, and to the holy Communion; neither is ſhe filled with ſelfe-loue as you are. Vnder a ſhadow and pretence of good, many times religious perſons doe withdraw themſelues from the commands of their ſuperiours, and commit many great and groſſe incongruities, although not ſo much out of malice, as for the moſt part out of ignorance and ſelfe-loue, which at ſome times wee are content to acknowledge, but for the moſt part our depraued nature cauſeth vs to diſſemble it, ſo that it lyeth hidden in the face of hypocrites. For (ſay they) how can the deſire to receiue the ſacrament often, to pray, and performe thoſe exerciſes that conduce vnto repentance proceed from the Diuell? alleaging that God hath ſpoken by his Prophet: Repent, for if you doe not repent, you ſhall die the death: Who dares ſay that this is

[k] Theſe ſiſters made dainty to ſend their gouerneſſe to S. *Saume*, although their ſuperiour had ſent for her.

is not true? It is confeſſed to be a truth, but God looketh further, hee would haue a perfect *Caſſandra*, a full humiliation, obedience, ſimplicity, and reſignation of all things. Hee doth therefore let you know, that you are not to neglect the leaſt word of your ſuperiors command, *Louyſe* doth therefore pray you to embrace that councell which is very reaſonable, and which at the time of her departure from you, you were pleaſed to lay cloſe vnto her; which is, that ſhe would endeauour to be obedient, and to put her ſelfe wholly in the hands of God. Which ſhe taking in good worth, doth likewiſe deſire you to ſhare in this aduice, and to enioyne the ſame vnto your ſpirituall daughters: exhort *Margaret Burle*, and *Martha d'Aiguiſier* to doe the ſame. It ſtandeth with reaſon, that when the gouerneſſe is obedient, none of the reſt ſhould behaue themſelues with any diſlike or contumacie; For rebellion and diſobedience is the daughter of *Lucifer*, as humility is the daughter of God, and ſhould therefore be your ſiſter. Come therefore accompanied with her, ſhe is of a noble parentage, but yet doth ſo bow her ſelfe to obedience that ſhee is continually preſt and actiue to doe the will of God her father. She will go with you to heauen, and will aſſiſt you to climbe that ſteep & wearieſome mountaine: Expect when you are come hither, things ſo full of ſtrangeneſſe and admiration, that you would not for all the gold in the world but ſee, vnderſtand, and bee made familiar vnto them. But hee that will haue profit muſt take paines for the acquiſition thereof. *No paine, no gaine.* The ſubſcription was, Your moſt vnworthy ſlaue, full of great boldneſſe and preſumption, ſendeth this vnto you; you know my inſufficiencie and want of vnderſtanding, perfectly well: ſo that you will apprehend with eaſe, that ſhee that ſendeth this, had neuer that ability of iudgement to faſhion ſuch a letter, nor the boldneſſe to ſpeake vnto her gouerneſſe with ſo little reſpect and ceremony. But this proceedeth not from her

her ſelfe, God would haue it done, by a Diuell that did dictate al theſe ſayings. Your ſlaue *Louyſe Capelle*. Keep this letter ſafe, and bring it back with you, and reade the ſame aloud before all the ſiſter Nuns and Aſſiſtants, except the little Penſioners: alſo reade it before Miſtris de Saint *Iaques*, and pray for *Louyſe*, who hath great need thereof.

The ſuperſcription was, To ſiſter *Catherine*, gouerneſſe of the houſe of S. *Vrſula* at Aix. Then did hee dictate another letter to the fathers *Andrew* and *Matthew Arnoulx* Prieſts of the Chriſtian doctrine in manner as followeth. My deareſt brethren, I ſend vnto you to requeſt your ſpeedy preſence heere at S. *Baume*, that you may bee acquainted with ſome things of that rare and admirable quality, as the like hath not been ſeene from the beginning of the world.

And in regard that loue is the daughter of God, I am commanded by my [1] ſuperiour and yours, to ſend you out of my loue this letter, which I could not but performe; for I ſhould haue been ſhrewdly burthened, if I had neglected the ſame. It is to tell you, that you forthwith come hither without faile, and not aske wherefore, or how, or wee cannot come, becauſe wee haue a great charge, and are here but few in number, theſe excuſes and tergiuerſations doe all flow from the Diuell. Remember that true obedience doth neuer enter into diſpute, eſpecially when the good pleaſure of God is to bee executed in matters of ſuch importance as theſe are; humble your ſelues in imitation of Chriſt Ieſus, and doe not murmur and ſay, This croſſe is heauier then I am able to beare. He would neuer vtter ſuch a thing but like an innocent lambe, and as an oxe vnder the yoke, he ſuffered himſelfe to bee led away, and carried his croſſe without diſputing or reaſoning the matter with the hangman. He ſaid not, this mountaine is ſo ſteepe that I cannot climbe vp vnto it, but ſubmitted ſelfe to the guidance and gouernment of his heauenly father.

[1] The father *Romillon* as her ſuperiour commandeth her.

Father. It ſtandeth with good reaſon that the ſeruant ſhould be directed by his maiſter, ſince that the maiſter hath bene content to bee ledde by his ſlaues and curſed ſeruants, yea, by hell it ſelfe. [m] Therefore humble your ſelues and bee obedient, otherwiſe you ſhall incurre Gods heauy diſpleaſure, vnleſſe you doe that which I haue aduertiſed vnto you.

I deſerue not to bee obeyed at your hands, *but hee who cauſed this letter to be written, doth wel deſerue it from you.

After all this, hee did dictate another letter, which beginneth, *Andrew Chicolle. Louyſe* prayeth thee to cal to remembrance the ſpeech which thou diddeſt vſe vnto her in the *Chappell of S. Vrſula* in Confeſſion, when ſhee ſaid, that ſhee had prayed vnto God to haue the grace to ſuffer for his ſake. Then diddeſt thou ſay vnto her (obſerue well my ſpeech, looke you obſerue it well, and call it to minde) *Suffer thy ſelfe to bee guided and directed:* which aduiſe ſhee afterward found to be of ſpeciall vſe vnto her, and being now acquainted with the truth thereof, ſhee is deſirous to returne vnto you ſome fruite of your owne counſell, whereby you did then particularly giue inſtance, in the obedience which wee did owe vnto our ſuperiour, when hee ſendeth for vs. [n] You wel remember the reſiſtance and denyalls which ſhee at that time made againſt God and her ſuperiour, notwithſtanding your counſel together with the aduiſe of *Mathew Arnout*, and of *Peter Thion* was treaſured vp in her hart, and proued afterward very vſefull vnto her. And God is well pleaſed that acknowledgment of theſe thinges bee firſt made to him, and then vnto his creatures for the loue of him. Shee doth therefore exhort you thereunto, ſince for her owne part ſhee hath ſped ſo well in obeying the pleaſure of God and of her ſuperiour: which ſhee hath no reaſon to conceiue but that you (if you be wiſe) will alſo be very ready to performe.

For

[m] Theſe good Fathers would not heare talke of thoſe things, and did, as it were, bluſh at thē. They were rather of opinion, that they were meer fancies, & had no communion or agreemēt with Father *Romillon*

*Hee ſaid hee was commanded & conſtrained by the appointment of God.

[n] *Louyſe* being commāded by her Superiour to come from Aix, reſiſted & made ſcruple of the ſame; being tender of her reputation, and fearing the defamation of being poſſeſſed by the Deuill.

For vnhappy and miserable is that man, who giueth good counsell vnto others, and can practise or follow none himselfe.

Your most humble and vnworthy, the slaue of God, and for his loue the slaue also of his creatures, *Louyse*. Pray vnto God for her, and cause others to doe the like, for shee standeth in great need of the same.

The same day departed the said *Paschalis* Preist, *Gerand* Preist, *Peter Michaelis*, *Denis Guillemins* Priour of *Ramoules*, and *Balthazar Charnas* to goe to *Marseille* with the said letters; who promised to giue a good account of their proceedings.

## *The Acts of the 17. of December.*

THis day, *Verrine* for an infallible marke to discerne whither this spirit came by Gods permission or no, did yeeld very readily his obedience: and in token that he was there on Gods behalfe, hee said hee would suffer *Louyse* to communicate without any resistance whatsoeuer, vpon the commandement of her superiour, father *Romillon*: which before this time hee neuer did; and did dictate very distinctly vnto vs the disputation of the 16. of this present moneth, by the vertue of the like commandement.

Also *Louyse* being twice or thrice as it were rauished in an extasy, shee recouered and came to her selfe, as soone as her superiours command was layd vpon her.

The same day *Magdalen* was shrewdly tempted by the Deuill, and was depressed with a great and extraordinary sadnesse. And whiles Masse was saying, the temptation ended; *Magdalen* performing all acts of humility, and weeping very bittetly in S. *Baume*, when shee called to minde what had happened vnto her. In the morning shee was exorcised by the Dominican father, and *Verrine* began to speake in this manner. Let the Luxurions liue, let those that beare false-witnesse

liue, let theſe and the like liue for hell: but let obedience, ſimplicity, a good intention, pure affection, vnſpotted conſcience, humility and reſignation of the world liue for the liuing God; as doe all they that are belonging vnto the traine and company of the Lambe: I ſay, that immaculate Lambe. Hee that will conquer, muſt ſuffer. *Petrus* thou haſt ſeene thy maiſter in the mountaine of glory, and haſt indured martyrdome for his ſake: and thou *Iames* haſt drunke of his cup, which thy mother did ſo litle eſteeme of.

Surrender your ſelues vp into the hands of God, hee knoweth what is good for you, and ſhall be a guide vnto you in all your waies.

*Ioannes Euangeliſta* thou diddeſt tell thy maiſter, *Poſſumus*; and diddeſt indeed afterward prooue a Martyr; but it was a martyrdome of paſſion and greeſe, when thou wert with thy maiſter at the Croſſe. He that will goe to heauen muſt honour God, and loue his neighbour as himſelfe: and be ready to depart with his goods for his neighbours body, and with his owne body for his ſoule: and if any ſhall remaine obſtinate, they ſhall frye in thoſe vnquenchable flames. It is true, many ◦ Sacrifices haue beene offered vp vnto God in the behalfe of *Magdalen* and *Lazer* the Prieſt.

◦ There were publick ſacrifices for all ſinners, eſpecially for the moſt enormous: of which they haue of all other the moſt need: and this was done for ſins paſt, preſent and to come.

Thou *Louyſe* diddeſt beg of God to ſuffer for his ſake, and thou ſhalt ſuffer, and for the better ſupport of thy patience, God will augment and double thy force vpon thee. And to ſhow that this proceedeth from God he ſhall make thee obedient. Then *Belzebub* ſaid, that *Magdalen* had giuen vp her keyes vnto him. *Verrine* anſwered, Thou lyeſt, God ſeeth more cleerly then thy ſelfe, thy aime is to ouerthrow her and make her periſh, by impaciency and deſpaire. No, no, *Belzebub*, this ſoule belongeth vnto God: But put caſe ſhe had made a bequeath of her ſoule vnto thee, I ſay that God may at any time take her home vnto himſelfe; cannot a King enter into his owne Palace at any time that pleaſeth him?

him? *Belzebub* answered, That is true, but not against the will of the creature.

Then said *Verrine* vnto him, Hee will enter either by force or loue, and will haue her to himselfe, although she had committed all the sinnes of those that are damned in hell. If *Iudas* had been penitent, if *Cain* had craued pardon, if *Adam*? had not stood vpon his iustifications and excuses, God would haue forgiuen them: of such vnspeakable goodnesse is the God of the Christians, and so wel doth humility please & accord with him. The God of the *Turks* and the Gods of the Gentiles are all Deuils, there is but one God, one Church, one Baptisme. The God of the Christians is the true God, the Baptisme of the Christians is the true Baptisme the Church of the Christians is the true Church. The ¶ Baptisme of Turks or Iews is of no auaile for the soule; The Christian shall say, *In te Domine sperani*, and shall neuer perish. It is true *Magdalen*, thy life shall be written and described from the first three yeeres of thy age; and *Lonyse* shal endure much sorrow, and afterwardes dye in paine; but the end crowneth the worke.

? *Adam* afterward did repent, Sap. 6.

¶ That is to say, of their law.

Thinke not *Magdalen* that thy God will come to thee and take thee by the hand: No, no, hee will not descend in his humanity for such a purpose. Where is thy *Credo, Magdalen*? thou must now beleeue *Magdalen*, dost thou looke for miracles, as many others doe?

To this *Belzebub* said, I haue nothing to doe with that *Credo*. *Verrine* replyed, Ha wicked spirit; it was not for thy sake I spake it. *Magdalen* shall be conuerted in despite of Lucifer and of all hell besides. I am true of my word. *Belzebub* answered, No, no, she shall be mine, she shall be damned, for the gate of mercy is shut against her.

Then said *Verrine*, It is not so, her will to doe well proue acceptable and pleasing; and thou saist this (accursed as thou art) to plunge her into dispaire. But the iust shall say, *In te Domine sperani*, and shall finde the

gates of Paradiſe opened vnto them: as witneſſeth S. [r] *Auguſtine*.

The Church ſhal examine this whole tract, wherein is nothing contained either againſt God or his Church, hereſhal many be illuminated, & he that ſhall diue into the botome of the ſacke, ſhall eaſily approoue the ſame; the curious and proud ſhall haue their abode in the pit of hell, and ſhall not haue the power to beleeue. Then hee ſaid, [t] *Carreau* cannot fill thy hart. *Magdalen*, thy part is ſet triangle-wiſe, and the bleſſed Trinity is to repleniſhe and comfort the ſame.

The ſame day *Verrine* told *Magdalen* roundly and rigourouſly of her faults being in her chamber, and ſpake vnto her in this ſort. *Magdalen*, if thou reſolue not vpon thy conuerſion between this and Chriſtmas, thou ſhalt bee euerlaſtingly damned, and burnt aliue, and ſhalt not for all this eſcape our hands: as none haue euer ſcaped vs theſe hundreth ninty nine yeeres, becauſe wee made them all to diſpaire. This indeed will bee the Magicians confuſion, but ſhall leaue no touch or taint vpon the company of S. *Vrſula*, the company of the Chriſtian doctrine, or vpon thy father, whom I haue pronounced innocent, though *Belzebub* [u] tooke a falſe oath againſt him, ſaying that thy father had giuen thee vnto him, which was falſe, for thou of thy owne accord, and from a full and franke will didſt giue thy ſelfe to *Lucifer*, and to all his adherents, renouncing God, the bleſſed Trinity and Paradiſe: renouncing all the merits of the Paſſion of Chriſt Ieſus; all the prayers of the ſacred mother of God, and of all Angels and Saints: taking and chuſing hell, accepting the ſame as thy laſt and euerlaſting habitation: ſaying, that thou hadſt rather liue in this world in all varieties of delights and villanies, then to ſerue God thy Creator, and thy Redeemer Ieſus Chriſt: promiſing *Belzebub* to bee obedient vnto all his commands, and that thou diddeſt giue him with all thy heart, thy body

[r] S. *Auguſtine* doth prettily diſcourſe vpon the 50. Pſal. in ỹ interpretation of theſe words ſpeaking of the merits which haue not preceded, and the benefites of God which haue preuented the ſinner. *Hoc me eruit* (ſaith he) *quod me iuſtificat, quod ex impio, pium facit, quod ex iniquo iuſtum quod ex cæco videntē, ex cadente ſurgentem, quod ex flēte gaudentē.*

[t] *Carreau* did tempt her to obſtinacy. *Magdalene* was often perſecuted and extremly tempted by ỹ deuils, ſo that ſhee did ſometimes ſeem to wauer.

[u] *Belzebub* took this falſe oath, and did afterwards thus excuſe and gloſſe the ſame, ſaying hee meant her ſpiritual father.

[w] The blindnes and deſperat madnes of Magicians.

body and soule, with the powers thereof, reseruing nothing to thy selfe but hell, which those that are culpapable of the like abominations doe deserue, if they remaine and dye in their sinnes: making a schedule written in thy bloud by thine owne hand, and giuing it to *Belzebub*; which afterwards the Magicians got into their custody.

It is true, she did not enter into these infernall courses her self, but was induced and by allurements drawne vnto it, by the theeues of her soule. But *Lodonicus* seeing that dreadfull wolfe of hell to approch, left this fillie sheepe to be seazed by him, yea incited her into the clawes of rauenous wolues, which are the Diuels of hell.

Shee was young, which will bee a good plea for her; because God is accustomed to compassionate youth, witnesse the prodigall child, who left his fathers house, as *Magdalene* hath done, and fed with hogs, as she did.

Yet did he not die in his obstinacie, but acknowledged his fault, and prostrated himselfe at the feete of his father, in great humilitie. So if *Magdalene* shall cast herselfe at the feete of the mercie of her God, and shall knock at his gate, that father of pitie will commaund her to be let in, and will bid the fat calfe to be killed: he will also cause new garments to be fetched and cast vpon her, which signifieth a good conscience and repentance, and will put a ring on her finger, to declare the faith and trust she ought to giue to the words of her father, and how grateful she should be in her acknowledgements of his benefits: Then is shee to say, Father, father, I haue sinned against heauen, and against thee, and am no more worthie to be esteemed thine: intreate me as one of your hirelings, although most vnworthie of such a place as that. Thus should *Magdalene* humble her self, and should say, approching to the seate of his mercie, Father, I haue sinned against heauen and

againſt thee, againſt thy bleſſed Mother, againſt the whole Court of heauen, and againſt all thy creatures, I am therefore vnworthie to bee called your daughter, nay your ſlaue, nay I am not worthie to lift vp mine eyes to heauen; but take mee vnto your mercie, (if it ſtand with your good pleaſure) who am the moſt wretched and diſconſolate creature that liues vnder the heauen, or vpon the earth. Then he added further: *Magdalene* be conuerted, and abandon thy ſinnes: thou haſt been hitherto gently led on in calmeneſſe and in ſoftneſſe: thou haſt been priuilie reproued by ſecret inſpirations, by preaching, by reading of good bookes, by many ſpirituall inſtructions which haue from time to time been infuſed into thee, as well in the houſe of S. *Vrſula*, as by the fathers the Confeſſors, and other learned and illuminated perſonages, who haue giuen them vnto thee both for thy practiſe, and for a remedie againſt thy aduerſaries. He further ſaid, *Magdalene* being rebelliouſly bent againſt her God, and the admonitiõs of his Spouſe the Church, and God ſeeing her perdition ſo neere, and her ſelfe ſo obſtinate in her ſinnes, and hauing by all the aboue-named remedies profited nothing, hath permitted that an vnworthie, yea thrice-vnworthie ſiſter of the Companie of S. *Vrſula*, *Louyſe Capella*, who of her ſelfe is leſſe powerfull then the leafe of a tree, a ſtone, or a piſmire, yea who conceiueth her ſelfe to be vnworthie of the title or ſtile of one of Gods creatures, ſhould pronounce theſe things by the appointment of God almightie, and a Diuell, named *Verrine*, ſhould by her mouth dictate and deliuer all theſe writings.

Then hee made this remonſtrance vnto *Magdalene*, ſaying vnto her in a great a fume and chafe, as if he had been mad, that God was infinitely angrie with her if ſhe were not amended, or did remaine in a determinate kinde of obſtinacie. And he for his part did ſpeake with as great aſſurednoſſe from God, as euer the Prophet *Ionas* did ſpeake to the people of Niniue, when he ſaid vnto

a *Magdalene* ſuffered her ſelfe to be gained away at times.

to them, If you repent not, you ſhall all periſh: but they were wiſe, as *Magdalene* will be, and followed the example of their King, who tooke aſhes and caſt them vpon his head, to appeaſe and ſlake the wrath of God againſt them.

He alſo ſaid to [b] *Magdalene*, Art not thou an accurſed woman, that the Witches Sabbath is kept here? Bluſheſt thou not, that theſe Sabbaths and abominable conuentions are kept here for thy ſake, and that Magicians, Witches, Hags, and Sorcerers doe bewitch all theſe that are here? Yea, Father [c] *Francis* himſelfe hath taken in a charme whileſt he was drinking.

*Verrine* further ſaid vnto ſiſter *Magdalene*: If God were capable of ſadneſſe, he would bewaile, *Magdalene*, the great vncertaintie and ſuſpenſe wherein thou keepeſt him, touching thy converſion. Then did *Verrine* threaten her with more abſolutnes and authoritie, then euer her Superiour did vſe towards her, or any creature in the world beſide. And good reaſon hath he for the ſame, becauſe hee was to execute the will of the Creator, being (as hee himſelfe ſaid) as the Kings Sergeant, who ſpeaketh in the Kings name and authoritie, and commandeth, ſaying, If you doe not put this in execution, and obey the King, you ſhall be grieuouſly puniſhed, becauſe hee that withſtandeth his King, deſerueth the moſt ſeuere puniſhment that can be inflicted. So the ſinner that rebelleth, and growes obſtinate againſt his God, not keeping his commandements, nor obſeruing his and the Churches Counſels, he deſerueth ſharpe correction, yea tortures and hell it ſelfe.

Alſo he ſaid: O *Magdalene*, conuert thy ſelfe, God is moſt gracious, and full of pitie. Thou art vexed *Magdalene*, to contemne and ſet at naught the delights of this world, and yet regardeſt not the pleaſures of eternitie.

Then he ſaid: [d] Miſerable, accurſed, and damned as thou art, art thou not truly vnhappie, to beleeue that

[b] He meaneth that *Magdalene* had not as then ſhewed ſo great ſignes of her repentance, as that the Diuels had left all hope to regaine her.

[c] *Francis Billet* felt ſtrange motions within himſelfe, but reſiſted them, and called for the grace of God.

[d] *Magdalene* did at times wauer ſhrewdly, like to one that begins to be recouered of a grieuous and long ſickneſſe, and ſtaggers when he offers to goe, and is readie to ſinke for weakneſſe, but then leaneth & ſtaieth himſelfe on his ſtaffe.

which commeth from *Lucifer*, and giueſt no heede vnto me who am here from God? Art thou not vnhappie to beleeue that *Louyſe* is the author and expreſſer of theſe things? O *Magdalene*, thou doeſt beleeue it, and this beleefe is exceedingly preiudiciall vnto thee. It is true *Magdalene*, and I muſt lay it cloſe vnto thee, thou diddeſt double and hadſt a falſe intention before God, and thy opinion was that *Louyſe* ſpake theſe things from her owne head. And this is true, *Magdalene*; as for *Louyſe* ſhe is poſſeſſed, *Catherine* is alſo poſſeſſed, and ſo are the reſt that are bewitched, but they know nothing of what is here deliuered; whereof thou *Magdalen* art the only vnhappy cauſe. It is true *Magdalen*, thou art proud and vngratefull, hauing a heart of ſtone, a heart harder then a Diamond: thou conceiueſt that God is thy debter; O thou proud caitife, how willing wouldeſt thou haue been to plucke him, if thou hadſt been able, from his throne of Maieſtie. But be of good courage *Magdalene*, and humble thy ſelfe, thy God is ſo good, that although thou hadſt runne through all the ſinnes of the world, and of all the damned, thy God can ſhew thee mercie, yea and wil pardon thee thy offences, if thou humble thy ſelfe and be penitent.

The ſame day in the euening *Louyſe* and *Magdalene* were exorciſed by Father *Francis*, and *Verrine* ſpake in this manner: Who hath euer beheld the like, that a Diuill ſhould enter the liſts againſt a Diuell? wee are all damned for euer, and what we do, wee do by conſtraint, for there is no iot of charitie dwelling in vs. I auerre that this woman is poſſeſſed, and hath three Diuels in her bodie, for the particular conuerſion of two principally, and then for the conuerſion of many others. He that will not trauell to Mount Caluarie, ſhall not aſcend Mount Thabor: God did intimate thus much vnto the mother of the children of *Zebedeus*. *Peter* denied his Maſter, but he repented, and wept very bitterly, yea afterwards died for him, & was crucified for his names ſake.

ſake. Our Lord had many friends and aſſociats that did beare him company at the Table at Eaſter, Whitſontide and Chriſtmas, but there were few that receiued him worthily, and a ſmal number that preſented themſelues before him with due and ſerious preparation.

I take God to witneſſe, his bleſſed Mother, and all Saints, that I doe now tell you, if you doe not repent, and acknowledge the benefits that God hath ſo plentifully powred vpon you, you are not worthy to be partakers of any Sacrament, nay you deſerue to dye without the comfort of them.

Thoſe that are curious, are liquorous of more knowledge then is expedient for them; which they make inquiſition after in the pit of Hel, as doe the Caluiniſts, and all other Hereticks, who would interprete the paſſages in holy writ, not according to Gods meaning, but interpoſe their owne giddy and priuate fancies, and reiect the meaning and expoſition of the Church. Yong* people bee you penitent, you pamper vp your fleſh with ſuch delicacies and niceneſſe, & let in al pleaſures with ſuch a full ſcope vnto you, that you ſtand vnder the arreſt of high treaſon againſt God. Wee tempt youth and make them fall like mellow figges from a tree when they are ſhaken by a ſtrong winde, neither need wee to helpe this winde by our breath. I am as a Sergeant, and execute my commiſſion; I ſay, you may attaine, if you will, vnto heauen: yet are you obſtinate, and thinke that God is endebted vnto you, and that the way to Heauen is eaſy and open.

*Againſt youth

No, no, I tell you that God cannot ſinne, nor lye; ponder well vpon this ſo fearfull a ſentence, *Ite maledicti in ignem æternum*. Goe ye curſed into Hell, and liue for euer in all miſery in that other world, together with thoſe whom in this life you haue obeyed and hearkned vnto.

Wee that are Deuils doe dandle and make much of them with a thouſand varieties of torments: we beſtow

ſights

ſights and viſions vpon them, but they are the viſions of Deuils, that would at one clap ſtrike all men ſtarke dead, to haue but a ſide long glance of their horrid deformities. They doe alſo ſee the ſoules of the damned, who hauing in their firſt creation beene faſhioned with much bewty, are now as hideous in their ſemblance as are the Deuils themſelues.

You haue indeed the Saints to intercede for you, ſaying, Lord giue them of the water of life; but you are to conceiue your ſelues to bee vnworthie of that life, vnleſſe you humble your ſelues, beleeuing that you are vnworthy of ſuch a place as Hell, nay, if that God ſhall make ten thouſand helles, yet are you to thinke that your deſerts doe ſurmount the torments of them all. If you faſt in this world, you ſhall feaſt in the world to come. The excellency of the choiſe delicacies of the world to come, doth breed a facietie and diſguſt of the meats you heere enioy: and whoſoeuer could but get a crumme or the leaſt relliſh in the world of thoſe dainties, they are ſo exquiſitely prepared, that they would cauſe all the viands of this world to bee loathed. Wee may talke of them, but wee ſhall neuer taſte them, it is too late now to repent vs. That horſe is not a horſe of price and value that gallopeth not but when hee is ſpurred; and hee who ſerueth God with an ill will, is of no reckoning. It is many times a greater fault, to omit that thou oughteſt to doe, then to doe that which thou oughteſt to omit. [f] There are three ſorts that ſerue God, the firſt ſerue him as ſlaues, and they are thoſe that are alwaies in Hell: Others ſerue him as Hirelings, and thoſe haue regarde to nothing but to the rewarde of Heauen; and are like thoſe that work and trauel meerely for their profite: and there are thoſe that ſerue him more faithfullie, who ſerue him as children out of meere loue.

[f] Three ſorts of ſeruants of God.

A vertuous childe hath no regard vnto the goods of his Parents, neither doth hee murmure at thoſe blowes which

which for his reformation they giue vnto him; but is reſpectiue of his duty, and is ſeruiceable vnto them meerely out of affection: ſo doe the children of God, they ſerue him, not out of expectancie of reward, but from the ſtrength of their loue. A cup of freſh water that is giuen vnto the poore, payeth a whole yeeres ranſome in Purgatorie. O great God, it is no wonder, if neither beaſts, Barbarians, nor § Indians doe know thee: for they either haue no vnderſtanding or doe liue in darkneſſe: but I meruaile at thy children the Chriſtians, that they doe not acknowledge thee, whoſe name and ſtampe they carrie. For a Chriſtian hath his appellation from Chriſt, as the Bride beareth the name of the Bridegroome. In the bleſſed baptiſme, God the Father taketh the ſoule for his daughter; the ſonne taketh it for his ſiſter; the holy Ghoſt for his Spouſe; and all the bleſſed Trinity for their Temple.

§ He meaneth the Indians in that ſtate wherein they were before their conuerſion, being people remooued farre frō God, as S. *Paul* ſpeaketh of the Gentiles, *Epheſ.* 1.

h You doe ſo little reckon of Baptiſme, that when you approach to this Sacrament a man would ſay, that you went to ſome May-game or dance, for you talke in the Church, and doe nothing but laugh, vſing many other ſcandalous miſdemeanments of this nature, and do indeede any thing, rather then conceiue of this Sacrament with reuerence. S. *Iohn* did not runne into ſuch an error, but when he baptized our Lord, hee baptized him in great feare and deuotion. How great an ouerſight is this in you, thus to diſ-eſteeme the Sacraments that haue their inſtitution from God himſelfe, and are the pillars on which this Church doth leane; neither is there any Sacrament that hath not drawne blood from him. Then *Verrine* ſet his foote vpon *Belzebub*, and ſaid; *Belzebub*, I doe adiure thee by the liuing God, that if thou haue any thing to reply, that what I haue now ſaid is not true, thou giue anſwere thereunto; ſpeake *Belzebub*, whether that which I haue ſpoken be true or no. I doe further adiure thee by *Lucifer*, that if thou canſt take me tripping, thou doe directly tell mee

h Irreuerent behauiour in Baptiſme.

wherein

wherein I lye. O curſed *Belzebub*, thou canſt not reply againſt me, for I deliuer the truth, and that by the appointment of God. Thou art accurſed, and as wretched as my ſelfe: ſpeake wicked ſpirit if thou haſt any thing to ſay. Then *Verrine* began to cry. All you [1] here may obſerue (ſpeaking to the Aſſembly that was there preſent) he is my Prince, but I doe not now acknowledge him to be ſo. It is true *Belzebub*, thou art my Prince, but I here renounce any ſuperiority which thou pretendeſt to haue ouer me. I alſo renounce thee *Luciſer*, and the authority of all the Diuels in Hell, for wee are not powerfull to reſiſt the Almightie. You, who take *Luciſers* part, can reply nothing of any moment or importance, neither haue you more force then a ſort of Flies. All this while did *Verrine*, in contempt, tread vpon *Belzebub*, ſaying: Thou proud Spirit, and full of arrogancie as my ſelfe, thou ſwelleſt & art in the higheſt of pride. I hope there is no offence done, if that theſe proud creatures bee deiected and throughly diſhartened.

[1] The people of Townes & Villages there adioyning did flocke thither in great troupes.

Then *Verrine* ſaid to *Magdalene*, *Magdalene* the gate of Heauen is opened, ſo is the gate of Hell, and there men may enter in at full Carroche, yea foure Caroches together may haue eaſie paſſage thither, and all foure may enter in a front: but the gate of Paradiſe is ſo narrow, that few paſſe in thereat, and much humiliation is expedient to enter in at the ſame.

Ouer this gate, *Obedience* is ſeated, and vnder it is *Humilitie*, on the one ſide ſtandeth *Charitie*, on the other, *Hope*; and *Perſeuerance* is the Porter that letteth in thoſe that come thither. *Humilitie* repreſents the birth of the Sonne of God, and *Obedience* ſignifieth that the Sonne of God hath humbled himſelfe from his birth, vntill the time of his death.

Sinne is more vgly and deformed then the Diuell. If a man had a conuenient houſe of his owne, and a reaſonable competencie wherewith to liue, and yet without cauſe

cauſe ſhould giue and caſt himſelfe into the hands of Turkes, and ſhould from them receiue hard vſage and entertainement: if ſuch a one ſhould plaine himſelfe, men would ſay vnto him; Friend, you were not well aduiſed: you liued well in your owne houſe, and who is cauſe of this calamitie but your ſelfe? I ſay there is no man that would compaſſionate ſuch a fellow: Euen ſo, euery man hath ſomewhat whereby hee is enabled to make oppoſition againſt the world, prouided that hee haue the grace of God: but if he will ſinne and inuaſſall himſelfe to the Diuell, who will pitty his caſe? He is diſabled in his braine, that enioyeth libertie, and doth voluntarily render himſelfe vp to ſlauerie. Then hee confirmed this ſpeech with a ſolemne oath, and after ſaid, to what vſe and purpoſe are wholeſome waters if there be none to drinke of them? you muſt frequent the Sacraments, that you may make your profit and aduantage of them. *Magdalene*, the iudgements of God are not to bee ſquared by the iudgements of men: you are to ſtoope and abaſe your ſelues in this world, if you will aſcend to that which is to come. This which I haue ſpoken (*Magdalene*) was neuer hammered in the ſhop of Hell.

The Diuels haue at ſundry times preached, and broached diuers curioſities to the preiudice and perdition of thoſe that entertained the ſame, but the things which I deliuer, conduce to the amendment of mens liues and conuerſations.

The ſoules of men fall as thick into Hell, as the Corne doth from the Mill. Men goe to Hell by thouſands, but they enter one by one into Heauen: though it bee not alwaies ſo. At times, there haue gone to Heauen 10000. Martyrs in one day, and 11000. Virgins in another day, and many other arriue there after ſundry manners, according to the good pleaſure of God.

The ſame day *Verrine* was asked, why *Magdalene* was not yet endowed with vpright intention, ſince ſhe followed

followed his inſtructions, and the day before the conception had hartely renounced Satan. To this hee anſwered, that he is perfectly poſſeſſed with vpright intention, that caſteth no luſtfull winke or glance of the eye on any creature; yet a man might haue an honeſt heart, although his intention doe fleete and wauer, and might be as it were placed in the middle, ſeazed vpon by neither party. Then he ſaid, that he was not able to ſpeake one word before another, but as he receiued them from aboue, ſo he ſpake them.

*The Acts of the* 18. *of December.*

THe ſame day, as Father *Francis* one of the Order of S. *Dominick* did ſay Maſſe, at the eleuation of the Chalice, *Verrine* began to cry, ſaying: It is a truth, that the body and blood, and the whole humanitie and Diuinitie of our Lord, all, all is here preſent. God is at this time contented to obey him that ſayeth Maſſe. This God who is ſo [k] powerfull, doth ſubiect himſelfe to obedience: yet you that are but lumpes of clay, are ſo refractarie and rebellious, that you labour to withdraw your obedience from ſo good a God: obey him, obey him.

[k] See the Page 18.

After this, when ſome would haue *Louyſe* to communicate, hee ſpake aloud, and ſaid: goe, and call mee hither *Romillon*; this is to teach you obedience. O [l] *Romillon*, thou muſt command me in the power of that bleſſed obedience, and by the ſame power thou muſt command her to communicate. Then he ſaid, communicate all you firſt; *Louyſe* ſhall be the laſt. And before ſhe did communicate, *Verrine* began to ſay, be well aduiſed how you goe to [m] Confeſſion: there be many that goe to Confeſſion, and enquire after a Prieſt, and deſire the Prieſt to make their Confeſſion for them, ſaying: Father, tell me a little my ſinnes, for I haue forgot them. What fooles are theſe, doe they thinke that Prieſts are Gods

[l] He deſireth to be commanded. See the Anſwere to the fifth doubt after the Epiſtle to the Reader.

[m] Of thoſe that goe to Confeſſion without due preparation.

Gods and Prophets, or that they know thoſe ſinnes which they haue neither ſeene nor committed. I am verily of opinion, that ſuch as they ſhould giue abſolution vnto the Prieſt, becauſe it accordeth with reaſon, that he that confeſſeth ſhould receiue abſolution. There are others, that will not ſticke to commit many ſinnes, and when they come to Confeſſion, they ſay, why ſhould I confeſſe my ſinnes to a Prieſt? I thinke it very vnfit to reueale all vnto ſuch as they: they are men and ſinners as we are. But I would know of them why ſuch kinde of men ſhould goe to Confeſſion at all, if they doe not ſubiect themſelues vnto the authoritie of the Church? The Church doth poſitiuely command and ſay, Thou art to confeſſe all thy ſinnes at the leaſt once a yeere. Then hee ſaid: Take good heede to your Confeſſion: it is a buſineſſe of no ſmall importance: this I affirme to my owne confuſion and damnation, but God Almightie doth force me thereunto. Then hee ſwore that this was true, and that in confirmation thereof, *Loyſe* ſhould[a] communicate without any contradiction or repugnancie: an accident that neuer happened ſince ſhee came thither, but onely once, to ſtrengthen and confirme the diſputation which hee had with the Minime Friar.

[a] See the 19. page.

When *Magdalene* was about to reade the aboue mentioned letter, directed to the bleſſed Mother of God, *Belzebub* began to reſiſt, and hinder the ſame: whereupon *Verrine* ſtood vp and ſaid: take courage *Magdalene*, perſeuere, and hold firme for God: *Magdalene* beleeue mee, *Belzebub* is almoſt diſweapored: Take courage *Magdalene* and perſeuere; thou haſt begun well I aſſure thee *Magdalene*, and will ſweare it vnto thee.

It is true, I am the[o] Sergeant ſent by commiſſion from my King to execute that deſigne which he hath recommended vnto my charge much againſt my will: but like a Gally-ſlaue I am forced to obey him, and am come with

[o] *Verrine* ſtileth himſelfe Gods Sergeant.

with a rod, and knocke at the doore p of *Magdalenes* heart: but I found it ſhut, and all the windowes cloſed vp, ſo that I knew not where to enter, but was vpon the point of returning backe. But God commanded mee, that I ſhould knock at the gate in good earneſt, and ſhould get it opened. I performed his pleaſure, and haue not varied from it a iot. Yeſterday I knocked, and to day it was opened, and then the ſtone which kept the doore faſt, was taken away. It ſtandeth with reaſon, that hee who proueth rebellious, ſhould haue the moſt greeuous puniſhments inflicted vpon him.

p A profitable and vſe-full diſcourſe vnto *Magdalene.*

This is true *Magdalene*, perſeuere, perſeuere *Magdalene*, for thy God is come to dwell with thee. God herein reſembleth a King, who ſendeth his Sergeant at Armes to ſee his Commiſſion executed. When the Sergeant comes, he ſaith: Open doore, for I come from the King: then are they conſtrained to open vnto him, and he caſteth his ſtaffe into the houſe, and returneth to the King ſaying, his Commiſſion is executed. The King maketh vſe of a paltry Sergeant that is not worth a farthing for the performance of his ſeruices, as if he were a man of value and eſtimation, for the Kings authoritie hath no reference or dependencie vpon the Sergeant: ſo doth God make vſe of me (who am of no reckoning) to be the inſtrument of things that are good and commendable. Take courage *Magdalene*. Thou haſt indeede a great Inditement, but take comfort *Magdalene*, for *Mary* is thy Aduocate, thy Preſident, Commiſſary, and Solicitor, euen as *Monſieur du Vair* being the firſt Preſident, is alſo the moſt ſufficient Solicitor that is in the Parliament of Aix: Cheere vp thy ſelfe *Magdalene*: all are thy aduocates on high in the Parliament of Paradiſe.

It is true *Magdalene*, thou haſt but begun to day ſeriouſly and in good earneſt to be conuerted: at all other times thou wert newtrall and betwixt two, neither againſt

gainſt God, nor for the Diuell: but now thou doſt reſolutely take armes againſt *Belzebub*. This is true *Magdalene*, this is true. Then *Belzebub* began to buſtle vp himſelfe and ſaid, there is yet a time wherein ſhee may be had: whereupon *Verrine* roſe vp and tooke *Belzebub* rudely by the hand, ſaying: Thou lyeſt *Belzebub*, thou haſt no part or portion in *Magdalene*. Beleeue it *Magdalene* thy ſinnes are forgiuen thee: it is moſt true, and I will take my oath of it. Then he ſware vpon the Goſpell, that all which hee had deliuered was true, ſaying: I ſweare by the liuing God, by the power of the Father, by the wiſedome of the Sonne, by the goodneſſe of the holy Ghoſt for confirmation (*Magdalene*) of all the words which I haue ſpoken. But doe not you thinke that I will leaue *Magdalene* thus: there is no reaſon that ſhee ſhould goe to Paradiſe without humbling her ſelfe vnder the burthen of repentance. I tell thee *Magdalene*, thou muſt bee repentant, and muſt with all lowlineſſe and debaſement of thy ſelfe make reſignation of whatſoeuer appertaineth vnto thee into the hands of thy God; thou art to ſuffer him to do with thee whatſoeuer ſhall ſeeme good vnto him; thou art to obey thy ſuperiour as if he were a God on earth: for it is ſaid: honour the Prieſts becauſe of their dignity and calling: which in regard the Angels themſelues cannot paragon or equall, it ſtandeth with reaſon that you ſhould haue them in good eſteeme and veneration. O *Magdalene*, theſe are thy Gods on earth: honour them, and doe all that which they ſhall command thee, agreeable to God, his Church, and their authority: obey, *Magdalene*, and humble thy ſelfe, craue pardon of all, and beſeech euery one to ſay a ¶ *Miſerere* for thee; fall downe groueling vpon the ground, and bid all come and put their feet vpon thee, to the vtter confuſion of *Belzebub*, *Lucifer*, and of all hell, yea of [x] *Verrine* himſelfe that doth command it. After this he began to ſay, take all this as ſpoken to thy ſhame, and thou ſhalt

¶ This was the faſhion of publike pennance.

[x] *Verrine* craueth his owne confuſion.

reape profit by it; it will miniſter vnto thee occaſion of contrition, and of ſatisfaction; it will aſſwage and leſſen the paines which thy ſinnes haue deſerued. Then he cried aloud as one beſide himſelfe, It is true *Magdalen*, thou haſt been buffitted, thou haſt been ſpit vpon, and haſt borne a thouſand diſgraces and diſparagements, but bee of good cheere *Magdalene*, all ſhall turne to thy aduantage. Hee further made great exclamation, ſaying, O great goodneſſe of your God! how wretched ſhall you be if you doe not ſerue him with all fidelity? for a little affliction which you endure in this world, you ſhall bee clothed with robes of honour in Paradiſe. Your God is ſo gracious, that for a little paine which a man here endureth for his ſake, yea for a glaſſe of water giuen for his loue, or for a little mortification in this world, hee will eſteeme more of theſe, then of a long and languiſhing durance of the flames in Purgatorie: and turning againe to *Magdalene* hee ſaid, Bee of good cheere *Magdalene* and be glad, and take into thy poſſeſſion and vſe thoſe two wings, wherby mens ſoules doe ſoare vp to heauen. that is, loue and feare: the one toucheth the earth, the other climbeth heauen. The two wings that carried *Magdalene* to S. *Pilon*, were the loue which ſhee did beare towards her God, and that filiall feare which kept her back from offending againſt him.

The ſame day did thoſe that were ſent to *Marſeille* with a purpoſe to giue the letter vnto *Lewes*, returne from thence, hauing effected nothing in the buſineſſe; For it ſeemed ſtrange vnto the Capuchin fathers, that they ſhould be actors in reclaiming of him, and would by no meanes proceed in the ſame, till they had taken aduice and direction from father *Michaelis*, vnto whom they ſent certaine fragments of this their brotherly reſolution, and one of their reaſons againſt this was, becauſe at that very time there was in the City of Aix one poſſeſſed in the couent of the Capuchins; where

* It is a Chapel, where behinde a certaine pillar there is a peece of the mountaine, whereunto the Angels carried S. *Magdalene* with great ſinging and melody, much reioycing at her repentance which ſhe there performed for the ſpace of 30. yeeres, as ſhe told an honeſt religious perſon, that preſently died after ſhe had reuealed this vnto him, as was foretold him, in token of the truth thereof. *Sylueſt. Prieras* hath wrote the hiſtory of her fol. 5. poſt. Paſch.

where the Diuell ſwore croſſe and oppoſite to that, vpon which the correction and pretended reformation of *Lewes* was founded, ſaying, that *Lewes* the Prieſt was no Magician, neither was *Magdalene* bewitched. This being thus related in the preſence of *Verrine* and *Belzebub*, *Verrine* ſaid that this Diuell was ſent from *Lucifer* to ſtagger and make doubtfull the truth of theſe things, and that he had taken a falſe oath; for the Exorciſt did not deale with that circumſpection as hee ſhould, in exacting this oath with thoſe ſolemnities that are requiſite vnto the ſame: that is to ſay, hee was not made to ſweare according to the meaning of God, of his Church, &c. Yea *Belzebub* himſelfe contrary to his wont and cuſtome (for hee did alwaies ſtand in oppoſition againſt *Verrine*) ſaid in great choller and fury: yes, that which *Verrine* tels you is moſt true: for that Diuell was expreſly ſent from hell, to ſay that *Lewes* was no Magician, and that *Magdalene* was not bewitched: but hee ſpake not truth in ſaying ſo, neither did he ſweare according to the meaning of God and of his Church, and that hee was now grieuouſly puniſhed for the ſame. All which hee confirmed with a ſolemne oath, vnto the which hee was enforced, as *Magdalene* did afterwards teſtifie to haue inwardly felt in her ſelfe.

The [1] ſame day I receiued a letter from father *Michaelis*, dated the 16. of December. 1610. in this tenour.

[1] Father *Michaelis* at that time preached the Aduent at Aix.

Reuerend father, *Pax Chriſti vobiſcum*. I was well pleaſed to heare ſuch good newes from you, and to vnderſtand that your labour towards thoſe poore ſoules was not idle and without fruit: of the which I doe ſo well approue, that I delegate ouer vnto you all my authority as well of Inquiſitour and Priour, as of Vicar generall. Cudgell theſe Diuels luſtily, who are Gods and our ſworne enemies. The manage of theſe affaires I wholly leaue vnto your ſelfe, as being well practiſed

and dextrous in things of this kind, and by Gods assistance hope to see you after Christmas. So recommending me vnto the praiers of your reuerend selfe, of the father *Vicar*, and of father *Gadry*, saluting you, and desiring you to tell Frier *Simon* from me, that hee bestirre himselfe lustely herein, I rest, Yours most affectionate in the Lord, *Fr. Sebastianus Michaelis, Vicarius generalis, Prior, & Inquisitor fidei.* From Aix, the 16. of December. 1610.

The same day after dinner *Magdalene* seemed to be much changed, being full of spirituall ioy, and ready to doe and leaue all for the loue of God. She said, that the day before shee had receiued many blowes, and much disgrace without any feare or trembling in her heart, although *Lucifer* endeauoured at the same time to make it appeare otherwise in outward shew; and that she had receiued and taken in good part those instructions and discourses which in S. *Baume* were proposed vnto her. She said that in the said place shee did for the space of 3. or 4. howres sensibly feele a kind of gentle sweetnesse, softly distilling and dropping vpon her heart, with a quiet internall silence so admirable pleasing, that in all her life she had not knowne, nor seene, nor heard the like.

She was also that day shut vp within S. *Baume*, and confessed, that the [a] Sabbath and assembly of Witches was kept in S. *Baume*. In the euening they were Exorcised by father *Francis*, and *Verrine* after his accustomed manner began to say, They that make difficulty to beleeue that the Diuell constrained by Exorcismes may auow and sweare a truth, are worse then Heretickes, because they must deny the vertue of Exorcismes, the authority of the Church, and the Omnipotency of God. I could tell you all the villanies and sins you haue committed, but I am tyed vp from doing mischiefe. Wee that are Diuels can doe nothing but that which is euill, and Angels can doe nothing but that which is good:

but

[a] They ostentimes assembled in a place that is vnder the Church, and ioyning vnto the chamber where *Magdalene* lay.

but men are able to doe either good or euill, as being endowed with a free will, and yet, O God, there are of these creatures that doe rebellioufly demeane themselues against thee, and are indeed worse then Diuels. The paines that men suffer in this world are as flowers and Roses in comparison of the paines of Hell, which are true tormentes indeed; I tell you the fiers of this world are imaginarie and painted in respect of the fiers there, and all furnaces are as nothing if they be compared but to a sparke in Hell: Diuels are as wild and rauenous beasts: they bite in their embracements. Wee promise much and performe nothing, because where nothing is nothing can bee expected. You that are * Priests bee circumspect and aduised in your calling, because it is no offence if a man neglect and turne from an Angell of heauen, to doe honour and reuerence vnto you. The Angels indeed doe incessantly behold the face of their God, but you with shure words doe make him descend vpon the Altar, and since herein the King obeyeth his vassall; how wretched must that Priest bee that doth rebell and murter against his superiours, you lumps of clay, it will not go well with you, vnlesse you humble your selues and bee repentant. Disobedience was it that turned *Adam* out of Paradise, and the same disobedience cast *Lucifer* headlong out of Heauen; If God were capable of sadnesse, hee would weepe when he seeth a rebellious and disobedient man, so highly doth that sinne displease him. Euery one ought to liue contentedly in his vocation. You that are Priests and religious persons ought to studie, preach, and search out the truth, for you see sequestred from this world to be seruants vnto the light. Many seeke truth and cannot find it, because they search after it with a dim and obscure lanthorne: other search it with a greater and fuller light, and they finde it. Faith is this light and humility the doore that openeth vnto truth. The curious wake vpon the brinke of Hell, and thinking alwaies

* Vnto Priests and religious persons.

that they shall finde out what they make inquisition after; they doe so last stumble and fall downe, the head first, and the rest of the body after: witnesse the *Caluinists*, *Caluin*, *Beza*, *Luther*, these were the heads of our new Heretickes, and all the body, to wit, those, that follow and adhere to their opinions doe fall into this gulfe, if they die obstinately in their fancies: this is it they must looke for vnlesse they be conuerted.

You that are in religious Orders attend seriously vnto your vocation, and obserue the commandements and counsels of God, and know that your life is a light vnto worldlings, and a patterne or copie of their liues and conuersations: you must studie a new booke, a booke that hath but two leaues; the first leafe containeth the manner of attaining vnto perfect humility in the birth of the Son of God; the other leafe containes the obedience which till his death he euer practised. I tell you, that those who shall reade this booke aduisedly and as they ought, I dare bee bold to promise them on Gods behalfe life eternall, because in this booke is comprehended the beginning and end of perfection. He that is humble is neither curious nor rebellious, but is apt for commands and full of obedience; and the obedient cannot die but liue eternally: by obedience I vnderstand such a kind of subiection that shall no way be disagreeable vnto God or his Church, or the saluation of soules; for if I should say otherwise I should lie. And I say (turning himselfe to the Assembly) speaking vnto you in generall, not in particular, that our Lord had twelue Disciples, of whom one was starke naught: The Iewes were formerly the true children of God, but now they are a reprobate Nation: so I say, if you see a wicked priest, you are not presently to ground from hence that all the rest are like vnto him: if you see a wicked Frier or religious person, you are not by and by to coniecture that their religion is naught: But here is the great misery of worldly men, who when they

see

see a wicked Priest, are presently ready to say, this is the conuersation of them all; I say vnto them that herein they doe bely them, and they are not to speake after this manner; for the wicked cannot preiudice or disparage the good, and those that thus despise Priests doe it to this end that they may haue freer scope to liue in liberty and licentiousnesse. The booke of humility is hard to be vnderstood by a man that is not very intelligent, but when hee once shall know the interpretation of the same, hee will find all manner of vertues contained therein: for she is a Queene that bringeth with her many Princesses and Ladies in her traine; and as in a chaine one ring followeth and dependeth vpon another; so doth humility vpon obedience; the groundworke of true perfection is humility, and the end is obedience. Great God for this cause wast thou borne, for this cause didst thou die; thou wert borne in a manger, and died naked vpon the Crosse, and hastendured death it selfe, yea a most cruell and ignominious death.

y Cursed be those that shall fight in single combate, for hereby they transgresse the Commandement of God, and of their King, and doe contemne the Excommunication of the Church. Many children are so ill-aduised, that they beleeue neither father nor mother, and doe well deserue the miseries which doe afterward ouertake them; *Absolon* may be a true witnes of the same.

y Against single combates.

In the world all things goe by friendship and partiality, but it is not so with God; the Monarch and the begger; the faire and the foule; the lame and the perfect are all alike, if they be in grace alike, You of the laity keepe the Commandements of God and his Church, and you shall be saued: Heauen was not made meerely and solely for religious persons: bee you only carefull to loue God, and to serue and obey him. Such and so admirall is the prayse of God, that he stinteth not himselfe

to the praiſes of Angels or of his creatures, but goeth further, and commandeth the Deuill himſelfe, (by compulſion and not out of loue) to glorifie him and to put his good pleaſure in execution. Though all Angels, all men, and all Hell ſhould inceſſantly enlarge and extend their ſpeaches to relate at full the glory and perfections of God, yet could they neuer attaine vnto the ſame; it is an abiſme whoſe bottome is inſcrutable, and cannot be diued into by the greateſt Seraphins, or the Mother of God her ſelfe, God is onely he who can comprehend it. Many curious perſons conceiue their iudgments ſo able that they can compriſe within the ſame all Gods power, all his ſapience and goodneſſe, and all his other perfections. Ha! how ſhort commeth their vnderſtanding of theſe myſteries; they muſt humble themſelues if they will goe to Paradiſe, you cannot goe any other way; beleeue mee, this is the path that leadeth to Heauen. * The ſame day *Verrine* bid Father *Francis Billet* to take the Stole, and the booke of Exorciſmes, and willed him from God, & in the vertue of thē to command him to dictate this enſuing letter directed vnto a Preiſt of the Chriſtian doctrine that was tempted to doubt of his vocation: the Exorciſmes being performed accordingly, he began to dictate in forme as followeth.

* See the Anſwere vnto the fifth Obiection to the doubts after the Epiſt. to the Reader

Deareſt and welbeloued brother, I heere aduertiſe you that we aſſuredly know for a truth, that whatſoeuer your Reuerence hath conceiued againſt your vocation is nothing elſe but a meere ſuggeſtion of the Deuil, who is an vtter enemie to God and all obedience. He endeauoureth to infuſe into you rebellion againſt God and your Superiour, and would haue you to beleeue that your iudgment is able to comprehend all the ſecrets of God. But I aſſure you it would require and take vp all our time if we ſhould endeauour to learne and enquire into the ſecrets of God. For his ſecrets and iudgments are ſo abſtruſe that none of themſelues can bee certaine of the manner of them. Many there are that haue a conceite

ceite they know the will of God, and that their vnderſtanding is very perfitely illuminated: but for the moſt part they are beguiled. For wee ſee by daily experience, that they may be deceaued, and no queſtion are deceaued, ſince euery day there are new wonders full of rare and admirable ſtrangenes, diſcouered in this our God. And perceauing a burthen and preſſure vpon my ſoule, if I ſhould bee wanting vnto you in this office, I haue ſent this letter vnto you to wiſhe you inſtantly to diſpatch your ſelfe hither for S. *Baume* with as much ſpeed as poſſibly you may. If you come before Chriſtmaſſe, you ſhall vnderſtand, as I conceiue, diuers paſſages ſo excellent in themſelues and ſo aduantageous vnto you, that you would not for the world but bee made familiar with them, for they are ſo full of nouelty and ſtrangeneſſe, that no man aliue did euer ſee the like. Knowe that *Louyſe Capeau* whom you haue formerly beene acquainted withall, one of the vnworthieſt and meaneſt Siſters of the company of S. *Vrſula* that are at Aix, is bewitched and poſſeſſed by three Deuils that are within her body: It was a Charme that gaue way to this poſſeſſion of Deuils, which did befall her by the permiſſion of God, and out of a zeale ſhee had to ſuffer Hell it ſelfe, and all the paines thereof (ſo that ſhe might not be ſeparated thereby from her God) for his glory and the ſaluation of ſoules. And being ſetled for many yeares in this reſolution, and comming often times to bleſſed Communion, ſhee prayed ſtill vnto God that he would take compaſſion vpon the ſoules of her neighbours, and this ſhe demanded with ſuch ardency of deſire, that it is almoſt impoſſible for any to attaine vnto the like. And being moued by him that internally ſpake vnto her and ſaid: Whether, if it were expedient, to hazard thy body and to expoſe it euen vnto death for the ſaluation of thy neighbours, wouldſt thou willingly vndertake the ſame? ſhe accepted of it many times, ſaying, that ſhee was ready to endure all, and that it was

fit

fit to preser the soule of our neighbour before our body or our owne life. Thus God out of his great goodnesse hath made choice of her for a worke which neither you nor I euer dreamed of, nor should euer haue beleeued, if wee had not seene the experience of the same: and those who haue not had the oportunity to behold it, may perchance hereafter at the least haue meanes to read this wonder. For euery one laboureth with all diligence that may be to make such vnhard of euents, and so strange a Miracle to appeare vnto the world. And I doe assure you, if you did but vnderstand it aright, you would leaue meate and drinke, nay your very studies to haue knowledge of that, which euery day offereth it selfe vnto our considerations. For Father *Michaelis* being inspired from God, counselled Father *Romillon* to bring *Magdalene* from *Paris*, and to search out al other that were bewitched, and bring them to S. *Baume*, that they might there make their vowes. Being there, *Lonyse Capeau* came from Aix her selfe alone, accompanied with none of the rest that were possessed, where shee found *Magdalene* already arriued. Touching *Lonyse*, she would by no meanes at the first heare tell of Exorcismes, saying, that she was not possessed, and that all might arise from naturall causes, or by the sleights and power of the Deuils that were in the body of *Magdalene*. She was at Aix when they [a] discouered themselues, and it was done in the time of Confession (then was *Magdalene* at S. *Maximin*) and although her Confessours did cleerly demonstrate vnto her, that this straine and fancie of hers against possession, could no way sute with probability, yet was shee so swolne with pride, arrogancy and rebellion, that shee would not subiect her iudgment vnto her Superiour, who commanded diuerse to make inquiry of this matter at S. *Baume*. And the Deuill within her said, I will not obey him: so that when it was offered vnto her consideration, how that she was now in the presence of God himselfe (for it was

[a] It was discouered by certaine strange and vnusual gestures.

with-

within the Church of S. *Vrſula*) and when he that confeſſed her at the time the Deuils began to bee diſcouered, did reproue her, and ſay, [b] How dareſt thou to ſpeake thus before thy Superiour? She anſwered, that ſhe would ſubiect her ſelfe to the command, neither of Gouernour, nor Gouerneſſe, neither would ſhe regarde or thinke of them: that ſheee thought her ſelfe more knowing, how to conduct her ſelfe in her owne behauiours and deportments, then they could be: that ſhe would rely vpon her owne iudgment; and that Superiours did many times command things very vnfit to be put in execution. All this while did not ſhe vnderſtand, that this was a ſtratagem of the Deuils, to giue hindrance and ſtoppe vnto the worke which is now ſo well begun. And although the Deuill would haue ſhifted this off by ſundry ſlights and colluſions, yet in the end either by force or out of loue ſhe was contented to be obedient; although ſhe ſtill was ſtiffe in her opinion, that ſhe would not ſuffer her ſelfe to be exorciſed. But God changed her intendment, and diſpoſed her hart to embrace the good pleaſure of God and of her Superiour, and to renounce and diſclaime her owne: ſo that ſhe came to S. *Basme*, and there ſuffered her ſelfe to be exorciſed, Whereupon one of the Deuils named *Verrine* began to ſpeake and to tell his name, and after many adiurations wherewithal he was chained and bound vp, he reuealed the names of his companions; and vpon the continuance of the Exorciſmes, he ſaid and ſwore (taking a ſolemne oath with all the properties and particulars thereunto belonging) vpon the bleſſed Sacrament, ſaying theſe words. *I ſweare by the liuing God, that all which I haue ſpoken is true.* And further, I ſweare according to the meaning of God and his Church, that the Deuill and all Hell haue made a combination and ſolemne agreement to ruinate the company of the Chriſtian doctrine, and the company of S. *Vrſula*, becauſe there is a dependance of one vpon another, and by abo-

[b] They did at firſt impute all vnto *Louyſe*, but after the diſcouery was made, it was iudged that the Deuils within her, made her ſpeak in that manner.

liſhing

liſhing the one, the other will of it ſelfe fall to decay. Many other things he ſpake at this Exorciſme, and bade vs not from *Remillon* but from God to ſend and ſearch after all [c] thoſe that were tempted, and particularly one who is very high and haughty, and is too fulof conceite of his iudgment and of ſelfe-will, and to warne him, if hee bee wiſe to ſubmit himſelfe to the will of God, and to his obedience, that is, to returne to his calling, and that he come hither to plead for himſelfe, For heere is (ſaid hee) an Aduocate, that is ſo skilfull in matters of pleading, that he will quickly eaſe and disburthen him of all care and ſcruple, and of all thoſe doubts which did ſtagger him in his apprehending of the pleaſure of God: for hauing ſought the ſame with an obſcure and dimme lanthorne, it was not to bee wondered at, if hee were not able to finde it.

[c] Some Preiſts of the doctrine were tempted to forſake their vocation, becauſe of theſe poſſeſſions, and grew factious at the laſt againſt their very Superiour.

But God ſeeing him thus benighted, did ſend vnto him a bright and cleare burning flame, ſo that hee can now no longer ſhift things off with excuſes; if hee bee wiſe let him come, that it may bee diſcerned what belongeth vnto the light and what vnto darkneſſe; what to lyes and what vnto truth, and what difference there is betweene his iudgement, and the iudgment of God. Come therefore hither with all promptitude and readineſſe, and for-ſlow not your time, to bee informed in a point that toucheth you ſo neerely, and call to minde how earneſtly you haue beſought God for this very particular: and theſe prayers of yours God hath heard, ſo that you need not feare to be forſaken; as they haue beene a ſweete ſacrifice vnto him, ſo ſhall they prooue very profitable vnto you, if you wil but humble your ſelf to his good pleaſure. Remember what God hath ſpoken, that hee will giue grace to the humble, and reſiſt the proud of heart. You are vnworthy to know his pleaſure, neither ſhall you euer vnderſtand the ſame, if you doe not bow vnder obedience, and humble your ſelfe towards him. You may turne ouer as many bookes as you

you will; this is a new booke and very lately compoſed, and not yet publiſhed to the world: within this booke there are not aboue two words; and yet heere is compriſed the Epitome and abridgment of all perfection: this is our Philoſophy and Diuinity, which wee are ſo ſeriouſly to ſtudy.

Call alſo to your remembrance, that they who will not read this booke, are very vnworthy to aſcend vnto ſo great and ſublime perfections. Come therefore, and trifle not with any ſtudied or prepared delaies, for God expecteth you, that he may beſtow vpon you that which with ſuch ardency you haue beſought at his hands, that is, to open your vnderſtanding, that you may be made acquainted with his will. Remember what hee ſaith, Aske and you ſhall haue, ſeeke and you ſhall finde, knock and it ſhall be opened vnto you. Call to minde, how often you haue knocked at the gate of this King, and how he who had the key of this gate, to wit, *Peter*, hath ſaid, yea, and interceded for you as for the Canaanite, ſaying, Lord, giue to this poore blinde man that which he demandeth (who would haue thought then that thou wouldeſt haue prooued ſo darke in the knowledge of Gods will?) But God grew angry at theſe interceſſions and ſaid, I doe not vſe to caſt away my graces vpon a proud man. If thou ſay, that thou art not proud, then thinke thy ſelfe to be depriued of light, and that hee who conceiteth himſelfe to bee humble, doth notwithſtanding appeare in full pride before God. But if thou ſay that thou art proud, I alſo will confeſſe the ſame, and there is no hurt done, if proud men be taught and leſſoned to bee humble. If thou tell mee thou art humble, I muſt bee bold to ſay that it ſuteth not with truth: for he that is humble indeed taketh no notice of his owne vnderſtanding or will, but ſuffereth himſelfe to be guided as a blind-man by him that leads him, and verely beleeueth that the other ſeeth better then hee: and if thou be blinde, then can it not bee hurtfull, that he

he who of himſelfe is deprived of light, ſhould goe and ſeeke it of him who hath the ſame. And I doe aſſure thee thou ſhalt plentifully finde it, if thou obey the will of thy Superiour, and acknowledge thy ſelfe to be ſubiect vnto him: that is to ſay, to the Reuerend Father *Remillon*. *Louyſe* prayeth you for the loue of God to begg of God fiue things for her which ſhee hath long deſired, and that you would alſo lay hold vpon them for your ſelfe, that is, an vpright intention, a pure affection, integritie of conſcience, ſimplicity and humility, together with obedience and reſignation of your ſelfe in all things that may concerne the glory of God, for the ſaluation of ſoules, and for our good in particular.

She further intreateth, that you would be pleaſed to pardon her, if ſhe hath beene too preſumptuous to take on her to teach you; for it is not her intention ſo to doe, but the vrgent neceſſitie of the matter is ſuch, that ſhee hath beene bold to make thus much familiar vnto you, which ſhee prayeth you to take in good part. Shee ſhould be very ſorry, notwithſtanding any pride that may be in her, but to take all your counſels and admonitions with due reſpect, and to humble her ſelfe to him whom ſhe knoweth to be inueſted with ſo great dignitie as is the calling of Prieſts: for ſhe deſireth nothing more then to honour them as Gods on earth, and as beſitteth ſo high a dignitie. Your moſt humble, affectionate and obedient ſeruant to doe whatſoeuer you ſhall be pleaſed to command, *Francis Billet* the moſt vnworthie Preiſt of the Congregation of the Chriſtian Doctrine, being a witneſſe of what is aboue mentioned.

*The Acts of the 19. of December. 1610.*

THis day at the eleuation of the bleſſed Sacrament, *Verrine* began to ſpeake aloude when he ſaw them take the wax candles which they vſe to light at the eleuation of the Sacrament.

This

This light which you heere see, represents the faith which you ought to haue, of Gods being in the blessed Sacrament with his Diuinity, Humanitie, and Blood: yea, I say further, he is also within the Chalice. What seekest thou further? I confesse it, it is a truth, is it not sufficient that I haue confessed these to be present in the blessed Hoast? And so fell downe and worshipped him.

Speaking of God, he said, yea I adore thee, *Adoramus te Christe*. And when they came to these words, *Redemisti, &c.* he cryed out, You, you, not me, for he is not my Redeemer, but a seuere and terrible Iudge. Then he made an exclamation, and said, O great miracle! although in saying thus, what nouelties doe I speake? for it is no new thing that the Sonne of God should yeeld obedience vnto a [d] Preist.

[c] Ha God! it is no great wonder for thee to raise the dead, to make the blinde to see, or the dumbe to speak, with many works of wonder of a parallell nature: but the wonder of wonders is, that the Sonne of God with foure words should be made to descend vpon this Altar: although I could tell you another great wonder too, and that is, that the Deuill is here forced to deliuer the truth, I doe sweare, that it is more strange that a Deuill should thus deliuer truth, then to create 1000. worlds, or to raise 1000. from the dead: for it is a matter of ease and course with God, to command those things that giue no stoppe or resistance vnto his will. When God created the World, hee said but, *Fiat*: When he raised the dead, he said but the word, and all thing obeyed him: But when he comes to command a Deuill, he had need to employ all his power to enforce him to performe his will. For the Deuill is so mischeeuously bent, that he [f] resisteth as much as he is able, and is euer disputing with God, propounding diuers reasons vnto him, saying, they haue preachers, and they haue stoore of bookes, let them giue credite vnto them.

[d] When it is said, that God obeyed the voice of *Iosua*, the meaning is, that he granted him that which was desired of him, that is, he stayed the course of the Sunne.

[c] It is not strãge that Almighty God should begin a new creation, or raise the dead: but the strangenesse is, that a Deuill should to his ruine discouer his owne affociats in relating truely the fact as is in this History.

[f] The example of Satan communing with God is set downe in the 1. chap. of *Iob*.

He

He further ſaid: God is like the maſter of a great ſhop, he is his craftſ-maſter in all trades, and will giue euery one of you wherewithall to employ himſelfe. He is ſo skilfull and gallant a Taylor, that hee cutteth out garments with much dexterity, and wants nothing but whom he may ſet on worke. Hee is well experienced to cut out your worke, you Eccleſiaſticall men may doe well to employ your ſelues vnder him, becauſe you that are prieſtes ought rather to lead the life of Angels then of men, and are to bee intruſted with the counſels and Commandements of God.

Then he turned himſelfe to the Layity, and ſaid; No no, the Prieſts haue not the world at will as you conceiue: they muſt be humble, chaſt, and poore, and muſt chaſtice and mortifie themſelues ſundry waies, which is a point full of difficulty vnto thoſe that are deuoid of charity. Then he ſpake to the 5 Monkes, and ſaid: You that liue in Cloiſters, haue an eye vnto your eſtate, for it is not enough to bee mued vp in your walls, and then to liue at your eaſe, no, you muſt riſe at midnight, you muſt be very ſtudious; you muſt bee humble, you muſt be modeſt. You ſhould be a glaſſe vnto ſecular perſons, and harmeleſſe and vnblameable in your converſations: yet doe you worldlings thinke that religious perſons doe liue in idleneſſe and eaſe. I tell you, that the employment of one houre at mens ſtudies is a greater toile then the trauels of a labouring man that ſweateth at his worke a whole weeke.

5 A diſcourſe vnto the Monkes and religious perſons.

The good converſation of religious perſons is of ineſtimable vſe amongſt Chriſtians, therefore obey God and his Church, and ten thouſand ſoules will be conuerted after your example. Say not wee are young: if you had a licence or warrant from another world, I might then perchance aduiſe you to delay your amendment: but thinke of death, and conſider how ſuddenly men are ſurpriſed by it. Death is a theeſe, and ſtealeth vpon men when they leaſt looke for it. Happie are they that

are

are found to doe good, and miserable are they that wallow in their sinnes when death approacheth: for death will spare neither great nor small.

h Then he spake vnto the Laity, and said: you are to liue euery one according to his calling. In Paradise there are Kings, and there are poore people: for some of all estates and conditions are saued. Doe not mutter and say, wee are poore, wee haue not wherewithall to liue: God will haue regard vnto your pouerty, and will saue you: but the great ones cannot excuse themselues: you that are poore haue reason to reioyce, when you shall consider that God became poore for your sakes.

h A discourse vnto the poore people that were present in that assembly.

God is a Taylor that wanteth nothing but workemen; he is a Physition and a Surgeon that maketh enquirie after those that are infirme or wounded.

Reade well the booke of the Crucifix, and you shall there find all variety of knowledge: if thou doest obiect, I am not able to reade this booke, I tell thee thou liest, for this booke may bee read by men and women: yea by people of the most grosse and muddy capacity that may bee: you may reade it in Churches, in your houses, in your beds, and in the fields, and all manner of vnderstanding is treasured vp in this booke, that may any way concerne the saluation of your soules. Looke on this booke and reade it well, for in it you shall find all sorts of vertues: humility, pouerty, patience, obedience, and whatsoeuer else may make full a mans perfection. Rich and poore, and people of all conditions, looke in the glasse of the Crosse, and behold therein a God so great, so humble, and yet so full of Maiesty: you shall there see your God poore, & will you then hate or detest pouerty? If pride suggest these haughty thoughes into you, thinke that your God tooke man vpon him to humble himselfe to the death of the Crosse. It is a greater miracle to see God dwelling in the flesh of man, then to behold the creation of one hundred thousand worlds. The Word equall vnto his father hath ta-

ken humane nature vpon him, to suffer and to be put to a cruell death. And you *Mary* haue endured much also which hath bin the cause of the saluation of many soules.

If a King should haue a slaue, and would redeeme him by giuing 10000. Crownes for his ransome: this were a great summe and an extraordinarie fauour; but if he should giue a Million of gold, his grace and loue would shew it selfe the more by how much the more the summe encreased. But this would appeare but a slender curtesie, if hauing but one only sonne he would giue him away to redeeme and purchase back this slaue vnto him: how infinitely would men maruell at the curtesie of such a King? But all this is nothing in comparison of your God who hath but one only Sonne, yet gaue him vp for you that are sinners: this sonne (I say) that is equall to his father in power, in wisedome, and in goodnesse, that is, the blessed Word.

O great wonder! that the Sonne of God should thus suffer for such vngrateful creatures, who make so little profit of the same. If stones were capable of vnderstanding, they would expresse some action of acknowledgment; and if leaues could bee furnished with the same, they would also declare their thankfulnesse: but you are the most vngratefull of creatures, and doe not acknowledge the loue and tender care that God hath ouer you, whose greatnesse is such, that if you had but the least knowledge or side-long glance thereof, you would creep with your belly vpon the earth, and would esteeme your selues vnworthy of that election. God is a glasse, and blessed is he that taketh Christ Iesus, and the mother of God for his glasse to looke on. It is true, that whilest shee lined in the earth shee was contemned and held to bee a woman of meane condition: but know you not that Gods custome is to abase the proud? you that are poore would very faine liue in the desert of this world, but you want money to buy drugges or confections of the Apothecaries

thecaries: this want may easily be endured. Come and vnderstand what may more neerely import you, how you ought to be deuout to the blessed mother of God. I tell you those that are deuout vnto her, shall neuer die in mortall sinne. *Mary* is the sinners aduocate. There is a great indifferent betweene God and the soule, the blessed mother of God makes the report, the Angels and Saints are the Aduocates. *Mary* is the poore sinners refuge, and thou *Magdalene* hast obtained remission of thy sinnes. Let the Crosse therefore be your Grammer, your Philosophy, and your S. *Thomas*. Then he confirmed all this discourse, and diuers other matters by an oath as his maner was.

Then he spake to *Magdalene*, and said: Well *Magdalene*, are you satisfied now? Is it not better to obey God then *Belzebub*? Then *Magdalene* said aloud, yes, I finde a great deale of difference betwixt them. *Verrine* replied, a minute of the ioyes of God is more then the eternity of all hell, and all the delights of the world put together.

[i] An exhortation vnto *Magdalene*.

[k] *Magdalene*, thou must change thy selfe, thy name shall remaine still *Magdalene*, but touching thy first workes, thou shalt bee *Magdalene* no longer. Thou shalt be changed *Magdalene*, and as it were transformed from what thou art into a new forme. You know that those who make cheese when they haue failed in making it good, they doo vnmould it againe and make it better: euen so God, when hee seeth a soule disfigured and defeated of shape by sinne, hee taketh it vnto him, and doth alter and fashion and new frame it, and so makes it pliable vnto his will. And as the cheese doth still remaine the same cheese, so doth the creature remaine still the same creature: but he that hath refashioned the same is Omnipotent, vnto whom all things owe subiection, and whom the Diuels themselues obey when they are constrained to execute his pleasure. The creature may for a short space resist, but God hauing

[k] The manner of *Magdalens* transformation in soule, and of other persons.

waited a long time, and growing now impatient to ſtay ſo long without doores, ſaith theſe words. No, no, I will enter in, I am maſter of this houſe, and am come to faſhion this Image a new, whom the Diuell hath ſo deformed. I am the [1] Painter; ſhall not I mend this picture when it ſeemeth good vnto me? Witneſſe my Paſſion, when my holy and ſacred face was couered ouer with ſpittle, but it was to make my countenance ſhine the brighter: I am content that in this world you ſhould be deſpiſed and defaced euen by the Diuels themſelues, for all creatures are my pictures: I am the Painter, and haue made them all: but the Diuels my mortall enemies doe often come by ſtealth and disfigure theſe portraictures, and do deface them after ſuch an outragious manner, that I my ſelfe doe tremble to behold them. But remembring that they were my handy-worke, I take the pencell of holy inſpirations with the colours of my graces, and come to this picture and giue him the firſt draught by contrition, and another by confeſſion, and after that by ſatisfaction. I am content that the linnen cloth ſhould ſtill remaine the ſame, that is, the body and the ſoule of the creature. Now God, who hath all manner of liuely colours in his hands, knowes well to diſpenſe theſe colours as ſeemeth beſt vnto him: giuing men the white of Humility, the red of Charity, the orange of Patience, the greene and yellow of Hope, that he may one day take comfort in this his pourtraying: and that this excellent peece may come and giue him thankes in that he hath framed him and faſhioned him anew, when the Diuell in his malice had razed and disfigured him. Thus doth God by the ſoule of *Magdalene*: ſhee was a portraicture that God himſelfe had made, but *Belzebub*, *Lucifer*, and all Hell did bandie themſelues and were reſolued to deface it: not once or twice, but I dare ſay a thouſand times. God being impatient to ſee them ſo maliciouſly bent, was deſirous to conuert her, gaue her to vnderſtand, that hee had a long time

[1] Ieſus the Painter, *Magdalene* the picture and Image.

time with patience waited for her, threatned her with great authority, with words so strong, with such violent strokes as it were with hammers, that she was constrained to open the gate to him who saith; Open vnto mee and I will enter in, and dwell with thee, it is long since that I haue been heere at thy gate *Magdalene*, suffer me to enter in and giue me thy keyes.

The [m] same morning, after the Exorcismes were finished, *Magdalene* performed three acts of humilitie: at the first she craued pardon of the whole Assembly: at the second she desired to be forgiuen by all those that were absent, confessing that she was not worthy so much as of Hell, and intreating, that they would set their feete and treade vpon her. Hereupon *Verrine* said, that this was more pleasing to God, then a whole yeares repentance. At the third, she said to the Assembly, that she would lie along at the entry of the Church, desiring all that were present to tread vpon her, as the most wretched creature of the world, which was accordingly performed: then [n] *Verrine* said, that such an act of humiliation was neuer before performed by any that euer was possessed, and that *Belzebub* would rather chuse to be tortured in Hell a thousand yeares then to haue endured such an affront and infamy in the body of *Magdalene*.

[o] The same day about two a clock in the afternoone there came thither in the company of certaine Gentlemen, a Huguenot that would needs dispute with the Deuill. When suddenly the Deuill *Verrine* began to say, Shee whom thou seest heere is the daughter of an Hereticke, shee is of S. *Rhemy*, her father and mother died Huguenots, and *Monsieur de Beaucamp* is her kinsman, who would haue diswaded her from dedicating her selfe to the seruice of God; but now by his permission she is bewitched and possessed, hauing three deuils in her body. Doe not thou conceiue that thou art now to enter into the lists of disputation with a woman; no,

[m] *Magdalens* Act of humiliation.

[n] That it should bee performed in this humble manner, for al those that passed by did tread vpon her that was possessed. Hee speaketh onely of those that were actually possessed.

[o] Disputation betweene an Heretick and *Verrine*.

thou ſhalt not direct thy ſpeech to her, it is I that will grapple with thee. Come neere, and aske what thou wilt. To this he anſwered, I aske nothing. Then ſaid the Deuill, you are quickly ſatisfied; it ſeemes you are very rich, that you haue need to aske nothing. And bid the Gentle-man propound what hee had thought to haue ſaid: What is it (ſaid hee) that you would bee reſolued of? To this the Gentle-man ſaid, How prooue you that the Church was the true Church? The Deuill anſwered, There is one God and one Church. The Huguenot replyed vpon this, I beleeue the Church. *Verrine* ſaid, Doſt thou beleeue the true Church which is the Church of Rome, I know thou doſt not beleeue it?

He anſwered, let vs leaue that point, I affirme that I am in the true Church. *Verrine* replyed that it was not true. Then did the other bid him to ſhow ſome reaſon, whereby it might bee declared whither the Saints may pray for vs or no. *Verrine* ſaid, Who ſo denyeth the Prayers and Interceſſions of Saints, denyes an Article of his Creede, which doth confeſſe the communion of Saints.

Then replyed the other, I am not ſatisfied with this, giue me a better reaſon. To which *Verrine* anſwered, Doe not you your ſelues pray ſometimes one for another? You know full wel, that you pray for your Kings and Princes, and doe you conceite, that there is leſſe charity in Paradiſe? I ſay no: for ſtanding before the preſence of God, and God being Charity it ſelfe, it falles not within the compaſſe of doubt, that Saints pray for vs. But the other ſaid, that for all this hee was not yet ſatisfied.

Then *Verrine* told him, Thou art proud, yea and curious in thy nature, thou deſerueſt not to haue fruition of the light, for thou doſt not endeauour to ſearch forth the ſame. Then they fell vpon the point of the bleſſed Sacrament, and the Huguenot ſaid, that it was neceſ-

ſary to beleeue that his diuinity onely was there, and not his humanity. *Verrine* anſwered that he was really and truely there, both in Diuinitie and Humanity, and alledged diuerſe reaſons for the ſame, ſaying, that who ſo denyeth that, denyeth the firſt Article of his Creede. Thou doſt acknowledge (ſaid hee to the Huguenot) in thy Creede, that God is Omnipotent, and yet doſt now croſſe that, and denyeſt heere his Omnipotency: for if hee be Omnipotent, then is hee of powerfulneſſe to performe the ſame; which he alſo doth for his body and diuinity are in the bleſſed Sacrament, whereunto hee added, that Gods word ioyned with his power could not but take effect, and that when God had affirmed a thing, it was impoſſible for him to lye.

Then ſaid the other, And I affirme that wee receiue him not but by Faith, *Verrine* anſwered, This (by Faith) will lead you all to Hell, if you bee not humbled, and giue way vnto the truth. The other ſaid, And how is the body heere, when it is ſaid, that he ſitteth at the right hand of God? *Verrine* replyed. It is true, hee is ſo: yet doth he not ſay, I can be no where but at his right hand, he ſaid, when he made the firſt inſtitution of this bleſſed Sacrament; Take, this is my body and my bloud, it is not ſaid, this is by faith, but it is ſaid, This is my body: as often as you doe this, you ſhall doe it in remembrance of my Paſſion. Then *Verrine* added, You deceiue your ſelues, in that you thinke that the body of our Lord doth fill or take vp any place. No, no, it is not thus, for his body is a glorified body, and is adorned with all the qualities of a glorious body, yea I doe further ſay, that he being more perfect then all, hath therefore a body ſo bleſſed aboue all other, that hee occupyeth no place, but is couered and ſhrouded in a little * bit of bread onely.

* He meaneth the viſible accidents, and ſpeaks according to the phraſe in Scripture.

* Then there began a diſputation between *Leuiathan* and *Verrine* in the preſence of the ſaid Huguenot and of ſundry Catholicks, one of the Deuils ſpeaking and ſuſtaining

* Diſputation between *Leuiathan* and *Verrine*.

ſuſtaining the cauſe of God (which is *Verrine*) and the other, to wit, *Leuiathan* (who is the maſter of all Hereticks) the cauſe of *Lucifer*, and ſpeaking interchangeably they reaſoned to this purpoſe.

What? (ſaid *Verrine*) is not God Omnipotent? May not hee exact this ſeruice from the Deuill, to enforce him to doe his will, when it ſhall be beſt pleaſing vnto him?

P *Leuiathan* did cõtradict him, for he is the father of lyes, & dead lye in whatſoeuer he heere vttered.

P *Leuiathan* taking the Huguenots part, replyed, My friend, doe not beleeue him, wee are all the fathers of lyes. Ha! you ſhall ſhew your ſelfe very weake to giue credite to his words; beleeue me you are in good way, beleeue me, and hold on your courſe. *Verrine* anſwered, thou lyeſt, and art not able to prooue it. *Leuiathan* ſaid, I will ſweare ſolemnly that he is in a good way. *Verrine* replyed, thou art an accurſed ſpirit, and wilt take a falſe oath againſt God and his Church. *Leuiathan* ſaid vnto him, No, I ſay, I will take mine oath according to the meaning of God and his Church. *Verrine* anſwered. Thou canſt not doe it, vnleſſe thou haue ſome ſineſter and reſerued intention. *Leuiathan* ſaid, leaue this talke, you needs not ſearch ſo deeply into the botome of this. I onely bid thee, anſwere to what thou oughteſt.

*Verrine* ſaid, I am heere on Gods behalfe. It is true (ſaid *Leuiathan*) and I am heere, on the behalfe of *Lucifer*. Then *Verrine* ſaid, that is the very reaſon that thou art not able to ſay what I ſay, but onely telleſt lies, thou art in the body of *Magdalene*, that thou maiſt deſtroy ſoules, but I am heere to ſaue them. That is true *Leuiathan*. Then ſaid *Verrine*, wilt thou take an oath, as I will, affirming that there is but one God, one Baptiſme, and one Church? I am heere to take part with God. *Leuiathan* turning himſelfe towards the Huguenot, ſaid, Bee reſolute my friend, bee reſolute, thy Church is the true Church, thou mayſt ſafely follow theſe paths.

Then *Verrine* told him that hee lyed, and that it was the

the Church of Darkneſſe, wherein no truth was to bee found: and becauſe they tooke not the help of a candle to direct them to the habitation of truth, but ſtumbled along with a dimme and darkſome Lanthorn, what wonder was it if they miſcaryed from their way, and could not attaine vnto it. *Leniathan* ſaid, No, this is the true Church, which is beawtified with the fair appellation of the reformed Church. *Verrine* replyed, I tell thee it is the Gulfe of Hell, becauſe the curious tread dangerouſly on the brinke of that Gulfe, and are euer labouring and digging neere the brinke thereof, and not being able to finde that which they ſearch after, they doe at length tumble in: and when the head falleth into this pit firſt, the reſt of the members of that body doe eaſily follow after: witneſſe *Beza*, *Calvin* and *Luther*, who alledged and ſaid, that they were Preiſts and Religious perſons, yet did they deſpiſe all Religion, and all Eccleſiaſticall Diſcipline. And although darknes iſſued from thence where light ſhould haue remained, yet for all that, (ſaid *Verrine*) men ought not to take away Preiſt-hood, or to aboliſh the orders of Religion, becauſe there are ſome wicked Preiſts, and ill-diſpoſed Religious perſons. For prooofe whereof he alledged, that in the company of our Lord himſelfe, there was a *Iudas*: yet who would bee ſo fooliſh to conclude that the reſt muſt be as wicked as hee. Then ſaid the Huguenot, how prooue you that God hath commanded vs to pray to Saints? *Verrine* anſwered him, it is an Article of your Creede; if you be wiſer then God, why goe you not and pluck him from his Throane? To this he ſaid, I am not yet ſatisfied in this point, but tell mee, how prooue you there is a Purgatory? *Verrine* replyed, yes. I will prooue it eaſily vnto you: I affirme that God hath ſaid, that no defiled thing ſhal enter into the kingdome of Heauen. To this the other anſwered, that he was not content with his replications, becauſe the Deuill is the father of lies. *Verrine* ſaid it is true, wee are the fathers of

¶ Hee ſpeaketh of the whole ſect of them.

of lyes when wee haue free and vncontrouled ſcope to ſpeake from our ſelues; but being conſtrained by God, wee haue a neceſſity impoſed vpon vs to deliuer the truth. What? thinkeſt thou that thou diſputeſt with the woman heere? Thou art too arrogant; thou deſerueſt not to haue thy vnderſtanding inlightned: thou art too curious; and what thou haſt heere heard will not bee auaileable vnto thee. The Huguenot replyed, hold thy peace, thou art not able to anſwere, and art indeed but a block-head. *Verrine* anſwered, it is not words will bring men to Heauen, there muſt be an addition of ſome thing elſe: faith & good works muſt be thought vpon by thoſe that will goe to Paradiſe. Here-vpon *Leuiathan* ſaid, turning himſelfe towards the Huguenot: my friend beleeue mee, ſtand ſtoutly to it, I will accompany thee if it ſeeme good vnto thee.

[1] Thinking that he had all this while ſpoken vnto her that was poſſeſſed a Mayden of ſome 19. yeares.

[1] Then the Huguenot ſaid, with all my heart, ſhake hands, & let vs goe if thou wilt. To this *Verrine* ſaid (directing his ſpeech to the Huguenot) Soft and faire, ſoft & faire, the Deuil hath no power on her body, although he vſe her tounge as his inſtrument to expreſſe himſelfe. But you Sir, where doe you conceiue you are, in ſome wood or at ſome May-game? and taking him vp very ſharply he ſaid, the Deuil take al thoſe who neuer go to Church, but to commit a thouſand ſinnes and impieties. The other ſaid vnto him, is there no ſhame in thee, that ſpeakeſt thus before thy God: thou art worſe then a Deuill to pronounce theſe words. O accurſed wretch, ſaid *Verrine*, thou doeſt not deſerue the leaſt glimſe of light: for when thou ſpakeſt this, thou diddeſt conceaue thou haddeſt ſpoken vnto a creature not vnto the Deuill: thou miſerable loathed, and abhominable caytiffe: thou art worſe then the Deuill; yea, thou haſt inwardly reſolued to commit ſome notorious ſinne: get thee gone thou wretche, get thee gone. Dareſt thou to be ſo hardy, as within a Church where the bleſſed Sacrament remaineth to conceiue that which thou haſt con-

conceiued: thou deseruest death, thou obstinate fellow. Then [f] the *Huguenot* departed, & *Verrine* said vnto the Catholicks that were present. What? did you see how this wretch shrunke away. learne you by his example, and doe not doe as you haue been accustomed, kneeling onely vpon one knee when you came to heare Masse. No, no, you should not misdemeane your selues thus, but should behaue your selues as malefactors before your Iudge.

[f] He went away much discountenanced and ashamed.

In [g] the euening, *Magdalene* onely was exorcised, and during the time of Exorcisme there was represented vnto her a vision full of horror and amazement, for she saw two Diuels in the semblance of Serpents, each of whom held a soule in their mouth that seemed vnto her more deformed then Hell it selfe: and the fright of this spectacle did endure long after the Exorcisme, and had not quite left her when shee made relation of the same.

[g] The Diuell might represent vnto her imagination both the one and the other at one time The very same happened vnto the woman of Laon that was possessed.

The same day father *Francis Billet* wrote vnto the Priests of the doctrine in this manner.

[h] Deareſt and beſt beloued brethren, I beſeech you in the name of Almighty God, that you would be pleased to come hither as soone as possibly you can: yea if you could to depart vpon the very day or the day after at fartheſt, that this messenger shall arriue vnto you, and to come hither; where you shall vnderstand of diuers passages and occurrences so strange, so vnheard of, and so vsefull, that hee who is not present to see and to be made acquainted with the same will hardly beleeue it. For they are things of that high nature, that who so vnderstandeth not the bottome and foundation of it, will hardly humble his iudgement vnto the truth thereof. But come, because this matter toucheth the glory of God, and of his Church, the conuersion of soules, and the honour and aduancement of your vocation. Come then, and doe not wonder if I do so often inculcate this word (come) vnto you, for I doe assure you that it is a matter

[h] He doth inuite them to come thither, to shake off that tentation which they had, to relinquish their Company and Order, as receiuing much scandall from the same.

matter of importance. Letters ſpeake but once, & therfore I had reaſon to make frequent repetition of this word. Come then with all the ſpeed you may. I ſhould conceaue my ſelfe guilty of a great offence if I had not diſburthened and cleared my conſcience by writing this letter vnto you. You may obiect vnto me, that I am too eaſie of beleefe, but come and you ſhall ſee, that I am not alone of this opinion: If I am deceiued, there are others in the ſame caſe, whoſe iudgements I muſt beleeue to be more able and more piercing then mine owne. I doe aſſure you, that if you had ſeene and obſerued theſe things, you would receiue great contentment thereby, and would reſt very well ſatisfied. For God hath permitted, that a ſiſter of the Company of S. *Vrſula*, moſt vnworthy though ſhee be, to bee bewitched, hauing three Diuels in her body. Her name is *Louyſe Capeau*, who hauing from her youth begged of God to ſet her in ſome courſe of life wherein ſhee might remaine to his greater glory for the ſaluation of her ſoule, and the profit & good of her neighbour: and being entred into that vocation wherein now ſhe ſtandeth, in the firſt yeere of her nouiciatſhip God began to inſtill into her, ſtrong and vehement deſires to endure, for her neighbours, all temporall paine whatſoeuer: yea to vndergoe the torments of Hell it ſelfe, if it might bee done without her ſeparation from God; and hauing perſiſted till this time in her requeſt, eſpecially when ſhe was to receiue the bleſſed Sacrament, at length ſhe had her deſire, and did accept with great patience all the ſaid paines and torments euer ſaying theſe words: Lord I thinke my ſelfe vnworthy to ſuffer any thing for the loue of you. Shee made all theſe requeſts without asking any mans aduice, becauſe ſhee euer conceiued, that it was no way within the compaſſe of ſin, ſo that when ſhee found her ſelfe poſſeſſed, ſhee was much abaſhed thereat, and wondred with her ſelfe from whence it might proceed.

But

But God, from whom this was not hidden, did ſaue vs a great deale of labour, by laying his charge vpon one of the Diuels that were in her body to anſwere vnto the Exorciſmes, and to deliuer the truth what the end was, wherefore he remained in her body. And although the Diuell after many adiurations which the Exorciſts made vnto him, ſeemed obſtinate in his ſilence, and would giue no reſolution vnto any thing that was propounded; yet being commanded on Gods behalfe, and by the authority which he hath giuen vnto his Church, and by the vertue and powerfulneſſe of Exorciſmes, hee did in concluſion roare aloud, as though hee had been outragiouſly mad, with ſuch high and affrightfull cries, that he was heard a great way off; and ſo turning to *Magdalene* of Palud, hee ſaid three ſeuerall times, it is true *Magdalene*, it is true, it is true, *Louyſe* is poſſeſſed for thy ſake, and for thee doth ſhe ſuffer this affliction. O *Magdalene*, *Louyſe* is thy pledge, and repeated theſe words three times: her body ſhall bee afflicted particularly for thy ſoule, and by a conſequent for many others. Then ſpeaking to *Louyſe* he ſaid; conſider that thou art an accurſed, deteſtable, wretched and abominable creature, and ſo repute of thy ſelfe before God. I am conſtrained to lay it cloſe vnto thee: endeauour to beleeue that of thy ſelfe which diuers would perſwade thee to beleeue. If thou thinkeſt thou ſhalt be hurt thereby, thanke thy ſelfe, I cannot doe withall. Doeſt thou not know what is commonly ſaid? harme watch, harme catch, thereby meaning the torments which ſhee had and was to ſuffer, ſaying vnto her, that ſhe was not to vex her ſelfe, if theſe afflictions did fall heauie vpon her: for, ſaid he, why wouldeſt thou then aske them? Curſed bee the charme by the which God ſhall receiue ſo many offerings of thankſgiuing, and men ſo many ſhowers of benefits; and repeating three times curſed bee that charme, it was not (ſaid hee) our intention, nor the purpoſe of the Magician and the reſt that

that agreed thereunto, that theſe things ſhould bee brought to ſo vnexpected an iſſue. Our intendment is alwaies ſiniſter and miſchieuous, to cauſe all villanies to be ſet on foote and acted, and to procure iudgement to follow on the necke of theme wee haue been conſtrained from God to pronounce and declare him innocent, whom wee ſuggeſted vnto *Louyſe* to bee the author of her troubles: wee haue opened and diſcloſed the name of the *Magician* by the vertue of Exorciſmes, and haue cried aloud that he is ſuch an one. Notwithſtanding all this declaration of mine, yet will your apprehenſion come ſhort of theſe things whoſe life conſiſteth rather in their action then in their relation. Afterward, vpon the day of the conception of the bleſſed mother of God towards euening there were diuers diſcourſes vttered, full of excellency and vſe, which hee promiſed ſhould continue till Chriſtmaſſe. Hee did in particular labour the conuerſion of *Magdalene*, and in her the conuerſion of many others: ſo that thoſe who heard it twice a day at the time of the two ſeuerall Exorciſmes returned from thence with full ſatisfaction, the whole aſſembly being filled with the admiration of it: Whereupon I will ingeminate this word vnto you againe, come if you be wiſe; and herein make declaration of your wiſedome: for true wiſedome is to harken and be obedient vnto the will of God. But you may obiect, how proue you that this is the will of God? Doe but come and theſe doubts ſhall bee cleared vp and diſpelled. You know that there is no good but is accompanied with ſome difficulty, come, come, and bee aſſiſtant vnto our Lord, and ſuffer your ſelues to be a little diſeaſed for his ſake who for the loue of you did not feare to approch to Mount Caluary: doe not you then from the dutie you ſhould beare vnto him, be diſhartened to vndergo this trouble: hee hath ſhewed you the way, follow your Captaine. And ſince you are his ſouldiers, it ſtandeth with reaſon that you ſhould abide in your Garriſon

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(I meane your vocation.) Come and bee not fearefull to combate with his enemies, for now occasion doth present it selfe, the enemy is discouered, and you are to fight no longer in corners: and God hauing regard vnto their patience that haue suffered so much for his sake, will in a full measure recompence the same. The Diuell had sworne very solemnly, that all Hell had a resolution to abolish and root out the Christian doctrine and the Company of S. *Vrsula*, to their vtter ruine and perdition; if their power had been of sufficiency to compasse the same, God himselfe permitting this for his glory, as he did tolerate the like practise vpon *Iob*. And to assure vs the better hereof, hee hath suffered the Diuel to reuealeit, who hath been enforced to affirme that God would doe now as hee did by *Iob*, worke good out of these tentations, which the Diuell proiected for euill purposes. God is very cunning to draw good out of euill, and is like a skilfull Surgeon who when hee obserueth a man to abound with more blood then is expedient for his health, hee launceth him, and draweth that vnnecessarie superflux of blood from him, not thereby to kill him, but as the Surgeon taketh some blood from him that is sicke, the better to prepare him to be cured, and this is done to preserue him from many inconueniences and dangerous maladies which otherwise would grow vpon him: so doth God demeane himselfe towards vs hauing permitted that we all, without exempting any one should be tossed in this tempest. For the Diuell himselfe did affirme, that hee had left none of vs vnattempted, but said aloud, *Francis*, be not angry, thou hast had thy share in these tentations as wel as others: and so hast thou *Iames* (speaking to Father *Rets*.) It is true *Romillon*, it is true, all thy people haue been tempted, but be of good cheere *Romillon*, for thou shalt regaine them all. *Peter Barmond* hath been tempted likewise but you will recouer him, and most vnhappie shall he be if he doe resist it. And hee charged vs to

send

ſend for him: whereupon there was a letter written which alſo did concerne the Fathers of Aix, and was deliuered by Father *Rets*.

We doe already ſee a good and happy beginning in *Magdalene* of *Palud* who is now much ſtrengthened, and exceedingly altered in her inward man. *Belzebub* and all the Diuels in *Magdalens* body are forced to obey God; and *Verrine* doth ſo taunt and braue them on Gods behalfe, that we all remained greatly aſtoniſhed. He would not ſticke to ſay, curſed art thou *Belzebub*, and you *Balberith*, *Leuiathan*, *Aſmodee*, *Aſtaroth*, and *Carreau*: yea hee out-dared *Lucifer* himſelfe, telling him that it was fit Almighty God ſhould bee obeyed, and not *Lucifer* or Hell, or the reſt of the Diuels. Hee would oftentimes cry aloud, *Belzebub* thou art my maſter, and I am a vaſſall of thine when I am employed from *Lucifer*, but now I haue my abode here by the appointment of God: hence it is that I ſpeake ſo arrogantly before my Prince, and doe braue all Hell, ſaying to *Belzebub*, *Belzebub* I charge thee in the name of Almighty God that thou lie all along vpon the ground; and ſo treading vpon him. *Verrine* vttered theſe words full of arrogancy and pride: where are thy Princes now *Belzebub*? and you that are there abiding, what is become of you now (ſpeaking to the Diuels) you are all of you Princes, at the leaſt fiue of you: if you haue any command or authority, I charge you anſwere me, I giue you leaue to call *Lucifer* to your aide, now hee hath an excellent occaſion to ſhew himſelfe. How now *Belzebub*, wilt thou ſuffer thy ſlaue to tread thus diſdainfully vpon thee? Then crying to all the aſſembly hee ſaid: Theſe are my Princes, but now I doe not acknowledge them to be ſo, but I do this by compulſion not by loue, by conſtraint, not by grace. *Belzebub* anſwered him not a word, but ſtood full of ſhame and confuſion, and was able to reſiſt no longer. *Verrine* then began to ſpeake aloud to thoſe that were there preſent (for there was much

much people there) come all of you, come, come. I ſay and feare not to triumph ouer Gods enemies and yours. Then the Company came and trod vpon him, *Belzebub* not daring to reply againſt it, or to mutter one word, but remaining exceedingly diſmayed. Many other diſcourſes were deliuered by him, the relation of which would take vp too much time; come you if you pleaſe, and you ſhall bee more particularly acquainted with him. Your moſt humble and moſt affectionate ſeruant *Francis Billet*. Prieſt of the Chriſtian doctrine, hath written this letter. Then hee ſigned it, as did alſo *Franciſcus Domptius*, and a good diſtance below it was written. I *Magdalene* of *Demandouls* doe teſtifie and confirme that all which is written in this letter is true, eſpecially that which mentioneth my repoſe of conſcience. I find my ſelfe much changed, bleſſed be God and his ſacred mother; for I aſſure you ſhee hath much aſſiſted me. Pray vnto God that hee will giue me perſeuerance, and his grace, that I may be a thankfull acknowledger of his manifold bleſſings which in ſuch plenty he hath heaped vpon me.

## *The Acts of the 20. of December.*

THis day *Louyſe* and *Magdalene* were exorciſed, and in the middle of the Exorciſmes, * *Leuiathan* entred into the liſts of diſcourſe, and ſaid vnto *Verrine*. O *Verrine* now thou haſt nothing to ſay: then *Verrine* replyed, it is not for thy ſake I ſpeake, I now belong vnto a greater maſter then thy ſelfe, and him am I to obey.

* The conference between *Verrine* and *Leuiathan*.

*Leuiathan* ſaid, hold thy peace thou art a proud ſpirit. To this *Verrine* replied, it is true, wee are all the children of pride. But is it not true, haue not I humbled thee? No ſaid *Leuiathan*, thou haſt not been any cauſe thereof; I tell thee it was the creature whom thou haſt humbled. *Verrine* ſaid, thou lieſt, it was not that crea-

ture: whatſoeuer hath been done, hath been done for thy confuſion and her conuerſion. Wretched caitiffe as thou art, I am heere an Embaſſadour from the liuing God, and thou an agent from *Lucifer*; dareſt thou deny this ſaid *Verrine* to *Leuiathan*.

Not I, ſaid *Leuiathan*: then *Verrine* ſaid, I am an Ambaſſadour from God, who hath ſent mee hither to put his will and not mine owne ends in execution. To this *Leuiathan* replyed, are there not other Ambaſſadours? There are Angels, and there are Preachers, is it not ſo? It is true ſaid *Verrine*, but thou art not ignorant that when a King would employ an Ambaſſadour, hee hath choice of Princes, great Lords, and Gentlemen; yet if his pleaſure be to ſend ſome Lackey; why, he is a King, and may command and doe what ſeemeth good vnto him; for he may vſe ſmall things to effect matters of great waight and importance.

*Leuiathan* anſwered, there is a great difference betweene them. True (ſaid *Verrine*) yet if the Kings of the earth be inueſted with this power, how abundantly more ſhall the King of glory poſſeſſe the ſame. It is true, there are Princes, there are Angels, and great Preachers: yet if his pleaſure be to command his meaneſt ſlaue, who ſhall hinder him to doe it, ſince hee is Omnipotent? yet is he not a whit the leſſe King, or the leſſe great, this doth not diminiſh or bring an ebbe vpon his glory: nay it is ſo different from that, that it is a touch of his greatneſſe to bee able to force our will, for of our ſelues we are all wicked, but God is able to transforme our rebellious nature into obedience, yea to make thee *Leuiathan*, and thee *Lucifer* to ſtoope and double vnder the yoke of ſubiection; for hee is aboue you all and can eaſily force obedience from you. *Leuiathan* ſaid, What? doſt thou looke to draw mens attention vnto thee? thou art but a Diuell.

True (ſaid *Verrine*) I am but a Diuell, but being by God compelled to deliuer a truth, I cannot but performe

ſorme it. Knoweſt thou not, that hee raiſed *Lazarus* from the dead, and that his all powerfull word in ſpeaking a *fiat*, framed whatſoeuer ſeemed good vnto him? Yes, (ſaid *Leuiathan*) but *Lazarus* did not hinder or reſiſt that miracle that was wrought vpon him, but theſe creatures here doe impeach and ſtoppe (as much as in them lieth) the execution of Gods pleaſure. *Verrine* anſwered, He is omnipotent, and changeth euill into good, nay, hee is of more force to attract and expreſſe grace out of ſinne, then hell is of malice, to draw ſinne out of grace: for he is king of the whole earth, and when he commandeth whatſoeuer ſuteth with his good pleaſure, I ſee he is obeyed; becauſe he that doth command it, is a King. God were not himſelfe, if he were not more powerfull then his creatures, nay I affirme, that then the Diuell would be mightier then God, for he can worke euill out of good, and cannot God worke good out of euill? You ſee how bold I am. *Leuiathan* ſaid: God doth indeed call [7] men vnto him by many ſecret inſpirations, by the teaching and inſtructions of learned men, by the threatning of his iudgements, and by the Angels themſelues, yet for all this they are ſo hardned in ſinne, and ſo groſſe of heart, that although they ſee themſelues hemmed in on all ſides, and cannot auoid to be conuerted vnto their God, yet in their arrogancy and flintineſſe of heart, they will not ſticke to ſay, Lord thou art willing to receiue me, but I am not deſirous to come vnto thee, for I haue nought to doe with thee. I had rather be a pray vnto the diuels, and haue a full fruition of all ſorts of pleaſure, then bee receiued of thee, and caſheere them.

[7] Againſt ſinners.

It is true, ſaid *Verrine*, that thou haſt ſpoken. There be ſinners of that improuident obſtinacie, that they will remaine determinately ſetled for many yeeres together in their wickedneſſe, ſo that God is incited to a kind of anger, and would be full of impatiencie at it, if ſuch paſſions could take place in God.

But I affirme, that they cannot reſide in God, for they would argue an imperfection in him: but if God were capable of impatiencie, as if he could bee grieued, I ſay, hee would weepe when hee beholdeth thoſe obſtinate ſoules. But God is not ſubiect vnto griefe: for they who affirme that the ſinnes of men doe ſtrike a ſadneſſe into the holy Ghoſt, are not to be vnderſtood as if the holy Ghoſt were indeed grieued, it is a ſinne to thinke ſo, but that he doth diſlike and abhorre theſe abominations; yet being an excellent painter, he is able, when he pleaſeth, to correct any deformitie in this his portraicture. Thou knoweſt *Leuiathan* that this is true, and that I am here by the appointment of God, but am tied and bound from reuealing of ſinnes. *Leuiathan* ſaid, Thou lyeſt, for thou haſt diuulged them, and art now conuicted of a manifeſt vntruth. It is true, (ſaid *Verrine*) but this is done for the good of theſe ſinners, neither could the miracle be manifeſted, if the ſinnes were not diuulged. Then turning himſelfe to Saint *Magdalene*, hee ſaid theſe words: It is true *Magdalene*, thou wert a ſinner, neither doth it redound vnto the diſhonor of God, or lay any diſreputation vpon thee that thou wert ſo, nor is there any diminution of thy happineſſe becauſe thou diddeſt formerly offend. That is true, ſaid *Leuiathan*, but there is a great difference betweene this and that *Magdalene*: ſhe needed no Diuels to conuert her, but was reclaimed by her owne care and induſtry, and therefore it is not probable that God hath ſent thee into this body for the converſion of theſe two ſoules, ſince there be many other meanes to bring this to paſſe without thy helpe who art the father of lies, and whom no man will ſcarce beleeue. Hold thy peace (ſaid *Verrine*) accurſed ſpirit as thou art, and giue me audience. It is true, I am in this body, God hauing ſuted and fitted his pleaſure to the deſire of this creature: I am here expreſſelie from Almightie God, for his glory, and particularlie for the converſion of theſe two ſoules, and miſerable

ſhall

ſhall they bee if they bee not conuerted.

Thou telleſt me, that Saint *Magdalene* was not conuerted by the Diuell, it is true, but wee liue not now in that time when God came downe from heauen, and with his Humanitie and Deuinitie did labour the conuerſion of ſoules: but I ſay withall, that he is ſtill the ſame God; and therefore is able to giue birth vnto thoſe works, whoſe greatneſſe may equall the former.

It is a truth (ſaid *Leuiathan*) that God is not in the world as in times paſt, yet hath he bequeathed vnto his Church his Sacraments, Preachers, and many other remedies which were not practiſed in thoſe daies. But none did euer reade that God made Diuels his inſtruments to conuert ſoules, ſince they are the fathers of lies, and ſtuffed with all kind of malice and falſehood. Who without great difficultie would giue credite vnto them? there is no man but would be readie to obiect, that God hath many other meanes to gaine ſoules vnto him, without taking the ſeruice and furtherance of the Diuels.

It may be ſo (ſaid *Verrine*) but tell me *Leuiathan*, are there not oathes whereby a truth may be auerred. *Leuiathan* anſwered, Knoweſt thou not that we * neuer ſticke to take a falſe oath? I am ſure thou knoweſt it; witneſſe the oath that was lately taken amongſt the Capuchins, you know my meaning. To this *Verrine* ſaid, Either make it appeare vnto mee that there is no oath that may bind and ſtand in full ſtrength, or elſe thou art vanquiſhed. For I ſay, that an oath taken according to the meaning of God and his Church, with all other due ceremonies and circumſtances requiſit thereunto, doth bind and is in force, and whoſoeuer will deny this, muſt deny the omnipotencie of God, all the authoritie of the Church, and all the bookes of Exorciſmes.

* Of theſe falſe oathes, ſee the acts of the 18. of December.

To what purpoſe doe men exorciſe, and make interrogatories vnto diuels, if their replies be neuer conſonant vnto truth? It were an idleneſſe to be prodigall of

so much time, and to waſt so many yeeres, if this were so. It were much better that Exorcists should spend their time otherwise, and take vpon them some other course of study. To this *Leuiathan* answered, I haue affirmed, that all oathes are not true, because of the sinister and peruerse meaning and reseruations of the Diuels. I confesse (said *Verrine*) all are not true, because when the Exorcists are not heedy and well aduised of what they goe about, wee are so mischeeuous that wee reserue some secret and sinister intention, but when we are enforced like gally-slaues by the power of God, I tel thee wee must obey his pleasure; and therefore *Leuiathan* thou art confounded. For I my selfe, not from my owne will, but vpon constraint from God, haue lessoned and warned the Exorcists to apprehend aright all the intentions and ceremonies whatsoeuer that are requisite in the making vp of a true oath.

Then said *Leuiathan*, How dareſt thou speake thus in my presence, knoweſt thou not that I am mightier then thy selfe. I grant it, (said *Verrine*) thou art mightier then I to do a mischiefe, for thou haſt more knowledge to doe it, thou being of the order of Seraphins, and I onely of the order of Thrones. I am one of your slaues, but let me tell you I doe not now respect any of you, (meaning the princes that were in the body of *Magdalen*, euery one of whom hee braued one after another.) What? (said he) answere you nothing? Are you such gallant doctors, and can you make no reply? Ha, you would answere now if you knew what. Come on, speake, speake.

[a] *Leuiathan* replied, knoweſt thou not that when sinners are obstinate, they are vncapable of conuersion: nay, God himselfe is not able to winne them vnto him; witnesse *Iudas*, whom our Lord could not conuert. How canſt thou then conceiue, that a Diuel should bring this to passe, when God himselfe by the practise of all his art and cunning cannot accomplish the same. *Verrine* said, I haue

[a] The answere vnto this blasphemie is set downe in the following discourse.

I haue affirmed that God is omnipotent, and may make an alteration in the free will of man, and change it from euill to good. Knoweſt thou not that God is a cunning Painter, who can faſhion and make vp a picture when it ſeemeth good vnto him, and is contented, if they doe but leaue him the table to worke vpon. It is true (ſaid *Lemathus*) if the creature doe not hinder it; for God hath created man without his aide, but cannot ſaue him vnleſſe he co-operate and giue aſſiſtance vnto it. *Verrine* anſwered, If the body and ſoule doe remaine together, it is all that God deſireth, who well knowes when to take his pencels to correct and perfect vp this table. I affirme further, that if he will he is able to make it more beautifull and more goodly then euer it was before, which he may eaſily doe by laying on colours of more freſhneſſe and luſter. Knoweſt thou not that hee is the father of the prodigall child? If the fathers of this world be thus louing towards their children, and doe cheriſh them, and yet doe ſometimes threaten them, not to hurt them thereby but to make them wiſer and better aduiſed: how much more ſhall hee ſhake the rodde of his iudgements ouer them to preſerue them from the hands of Iuſtice.

And when the child of God ſhall acknowledge his fault, then ſhall he returne vnto his father, and humble himſelfe before him; for as the prodigall child did demand his patrimony to be giuen vnto him, which when he had gotten from his father into his owne hands, hee waſted all in riot, and was at length driuen to ſuch neceſſitie, and extreame penurie, that he was forced to feed with hogges: ſo fareth it with ſinners, God heapeth on them ſuch plentie of his bleſſings, that they are euen glutted with the multitude of them: yet when they haue conſumed all in the heighth of prodigalitie, this gratious father embraceth them, and taketh them vnto him, if they will not adde wilfulneſſe vnto their waſt. For if worldly fathers are ſo louing, ſhall not God who hath

created them, bee much more gracious and good then they? I grant (ſaid *Leuiathan*) that there are many prodigall children, but very few propoſe that firſt prodigall child for their imitation, that like vnto him they may returne to God. For when they haue trifled and melted away all their goods, and haue faſhioned themſelues to take the impreſſion of all manner of impieties, yet doe they remaine in their obſtinacie, and are ſtill nailed faſt to whatſoeuer ſauoureth of malice and miſchiefe: and notwithſtanding that God calleth vpon them by many inſpirations, yet are they reſolued to reply vnto theſe his holy motions; We will take our fill of all worldlie pleaſures, whatſoeuer it coſt vs. It is true, ſaid *Verrine*, but yet when God will, he can worke good out of euill, for otherwiſe he could not be Omnipotent. It is no impotencie or imperfection that he is not able to ſinne or lie; it is rather an argument of his Omnipotencie, and of his tranſcendent perfection. We are both of vs Sargeants, and doe both execute our commiſſion, though after a different manner: for thou doeſt here fulfill the will of *Lucifer*, but I doe accompliſh the good pleaſure of the Almightie. Thou maieſt thinke that I doe braue thee; I tell thee ſtill that wee are Sargeants ſent, as it were, from two ſeuerall parties, and doe the wil of them that ſent vs: and although we doe not both execute the ſame cõmand, yet are we ſtil Sargeants. So if two preach, and both think they deliuer truth: as for exãple, a Preacher of the Church, and a Miniſter, although the action of preaching be commõ vnto them both, yet doth it not proceed frõ the ſame ſpirit, becauſe the Preacher of the Church vttereth the truth, but the Miniſter hath his vnderſtanding peruerted by errors, and doth interpret diuers paſſages of the Scripture according to the giddines of his priuat fancy, and is ſo ſelf-conceited (for they haue al of them a touch of curioſity) that he doth imagine he is able to bound in the Omnipotencie of the Father, the wiſdome of the Son, and the goodnes of the holy Ghoſt within

within the narrow limmets of his owne vnderſtanding. But ſuch come far ſhort, and haue their braine too much ſcantled, to comprehend God & his infinite perfections. God is wiſe, for he is Wiſdome it ſelf, & needeth not the aduiſe either of Angels or men, much leſſe of diuels. I tel thee *Leuiathan*, that I am but the bare reporter of theſe things, and to effect this I doe thus trouble her that is poſſeſſed: for except God did put in vſe his authoritie and force which he hath ouer Diuels, he were not God. I am of opinion, that thoſe who will not humble themſelues, might doe well to aſſault God, and take his glorie from him, and tranſlate *Lucifer* from hell to ſeat him in Paradiſe. It is a groſſe errour to conceiue that God is not more able to conuert euill into good, then the diuell is to change good into euill. I affirme that God is omnipotent, and therfore may do al things, and when he pleaſeth to put his power in practiſe, he can force the Diuel as a Gally-ſlaue, & as like vnto a Iudge, can make the malefactor to tremble before him, and can compell him to accompliſh his will when it ſeemeth good vnto him. They that do not beleeue this, are accurſed, & want the firſt article of their Creede, which ſaith, that God is almighty. I ſubmit my ſelfe to theſe things, becauſe God himſelf obeyed his Executioners when they nailed him to the croſſe. The Saints, whē they were lead to the place of their Martyrdome, obeyed the will of their executioners, and yet thereby they did not intend any glory either to the hangman, or to the Diuell, no more then did our Lord, vnto whom the vertue of obedience is moſt pleaſing and acceptable: whereof I will now ſpeake.

I reſiſted as much as I could, and ſaid vnto our Lord, no, I will not deliuer this truth: hee told me, thou ſhalt be inforced thereunto. I anſwered, No, no, they haue bookes enough that doe plentifully declare this argument, but hee conſtrained me ſo that I muſt now begin with the vertue of obedience. Then *Verrine* began to ſay. What ſay you now to this point, learned Doctor (ſpeaking

(ſpeaking to *Leuiathan*:) Thou art the Doctor of the [b] Heretickes, come and deliuer your opinion. And thou *Belzebub*, thou art that proud one, and doeſt fill men with ambition, and cocker them vp in their arrogancie: And thou *Belbarith*, thou art hee that ſaieſt, *Hee that loueth God, will haue him often in his mouth*, and by this meanes makeſt mē to forſweare God: And thou *Aſmodee*, thou art he who doeſt corrupt youth with thy looſe ſpeeches, and laſciuious lookes: And thou *Aſtaroth*, thou art he who aſſaulteſt men with idleneſſe, eſpecially you that are Religious perſons: and thou *Carreau*, thou hardneſt mens hearts, and thinkeſt to gaine all before thee: knoweſt thou not that with one poore word, with a *Fiat*, he can doe whatſoeuer ſeemeth good vnto him? doeſt thou not know that he is able to raiſe the dead? I tell thee it is very eaſie for him to doe it; witneſſe the daughter of the chiefe Ruler of the Synagogue, when he tooke her by the hand and bad her riſe; which ſignifieth vnto vs, that a ſinne committed in thought, and only knowne vnto God and onely hurtfull vnto the ſoule alone of him that doth commit the ſame, is eaſilie pardoned.

[b] The places and offices of diuels are diſtinct.

[c] There are three ſorts of dead men, as there are three ſorts of ſinnes: For there is the child of *Naym* the widow, whom they carried out to be buried: thereby intimating vnto vs, that there are ſome who are dead in vaine ſpeaches, and they are carried out of the citie, that is: they flow from the ſoule into the mouth, and are there vttered, and the offence thereof commonly tendeth to the ſcandall of their neighbours. This is repreſented vnto vs by that young man, whom our Lord commanded to riſe, and gaue him to his mother. Wherby hee gaue ſignification vnto ſinners, that when they haue offended, they are to be preſented vnto their mother, which is the Church, as God commanded to bee done by the young man, as you well know. There are others that are dead in works, who are, for the moſt part,

[c] Three ſorts of dead men.

part, those that dwell in their sinnes, and remaine obstinate in them 20.30.40.50. yeeres, represented by *Lazarus* who had a stone laid ouer his graue. And the reason why God commandeth to vnbind him is, that hee might declare how much authoritie hee hath bequeathed vnto his Church, and how much Priests ought to be had in honour and estimation; in reproofe of those who say they will not confesse themselues, obiecting, why should I humble my selfe before a Priest? is he not a man, nay, is hee not a sinner as well as I? why then should I declare my sinnes before a Priest? God is gratious, and will pardon me without confession. Then *Verrius* began to speake of obedience in this manner. [d] Obedience of all vertues is the most pleasing vnto God. Charitie is a great vertue, because without it there is no entrance into Paradise. Faith is also a necessarie vertue, for without faith it is impossible to please God. Hope also holdeth the same ranke, because it is our guide to heauen. Humilitie also is the groundworke of all vertues. To bee briefe, all morall vertues are profitable, good and praise-worthie: for I doe not affirme that a man may attaine vnto heauen without Humilitie, and without Charitie and other vertues; but I auerre, that hee who stands possessed of obedience, is garnished with all other vertues whatsoeuer. Obedience is the most excellent of all vertues, I meane perfect Obedience, for he that is perfectly obedient, is humble and charitable, he is confident, and perseuereth vnto the end: nay, I say further, he that is truely obedient cannot die, I meane an eternall death. For some may obiect vnto me, that *Isaac* was very obedient vnto his father *Abraham*, yet did he finish the course which nature had proportioned for him, and died. I say no, for Saint *Paul* saith, that those that are blessed from aboue doe not dye, but saith they sleepe: as it is true. *Isaac*, thou sleepest, and shalt bee awakened at the day of iudgement: If thou haue the integritie of Obedience, there will

[d] Touching Obedience.

will be no oppoſition againſt thee: conſider this well you that are Religious perſons, and haue vndertaken the vow of Obedience. Remember that your God was obedient euen vnto the death, I ſay vnto the death of the Croſſe: he did not murmure againſt his Father, and ſay, Father this Mountaine is too ſteepe and vneaſie to come vnto (meaning Mount *Caluary*) no, hee ſaid not ſo. He did not ſpeake vnto his Father that he ſhould ſo prouide that he might ſuffer death in a Chamber or in a Hall, becauſe this mountaine was ſo loathſome, and ſo full of diſpleaſing obiects that it ſeemeth a very compound of noyſome ſauours. No, no, with a full deſire and free acceptation hee embraced death for the loue which he bare vnto you.

You that are religious perſons learne to obey your Superiours when they impoſe any thing vpon you, and ſay not my Superiour commandeth mee things of ſuch vneaſie performance, yea, almoſt ſo impoſſible to bee done that I know not how to turne mee vnto them. A religious perſon will not ſtick to ſay: Ha, my Superiour commandeth mee to declare my fault openly before people: this will edifie my neighbour but a litle. Let his Superiour command him to goe to Rome, and hee ſhall ſay, I know not the way thither: let him inioyne him to faſt, and hee will ſay, Ha, my father, I am of ſo tender a conſtitution that if this pennance bee impoſed vpon me, I ſhall be ſick: how harſh and vnpleaſing is it to be put to weare ſhirts of hayre. My Superiour is ſo froward that he is not to be endured. If the Superiour ſhall ſay vnto him, thou ſhalt vndertake to murther one of thy brethren, and the other not knowing the intention of his Superiour, who ſpeaketh this from his mouth not from his heart, onely to prooue him, will gaine-ſay him, he is not obedient, and therefore not humble: for obedience is the daughter of humilitie, and hee that is truely humble is alwayes obedient.

Learne you that are Monkes and Fryars, and read in this

this excellent booke, that is to say, vpon the tree of the Crosse: It is your God who hath obserued his three vowes carefully, and as he ought: the vow of Chastity, for hee is puritie it selfe, and surpasseth all the Angels and creatures whatsoeuer as one that is immaculate and without blemish.

Touching the vow of Pouertie, he hung naked vpon the Crosse. He might haue beene accompanied with his traine of Princes (which are the Angels) hee might haue had garments to couer him, and whatsoeuer else was needfull, yet hee despised all, to demonstrate vnto you that are Religious, that you ought to surrender your purse and treasure vnto him, and suffer your Father to prouide for that which is necessary for his children.

Touching the vow of Obedience, he hath been more obedient then euer any was, I speake this to you Preists and Monkes: behold your selues well in this glasse, and read ouer this booke aduisedly, it consisteth but of two leaues, and yet containeth all perfection: there are but two words within this Booke, Obedience and Humilitie, yet if a man be rightly informed how to draw out the quintessence of this Booke, he shall there finde all sorts of vertue that may any way further or yeeld conducement, to the attaining of so high and sublime a perfection. To what end doe you exhaust your selues with studying, and doe so painefully imploy your selues in reading of bookes? Be but conuersant in this booke and you shall be able to performe the will of God.

If a seruant obey his Master, how much more ought a childe so to doe? Wee that are Deuils are as seruants or rather slaues, and doe nothing but constrainedly and by compulsion: but you that hope for an heritage in Heauen, are bound to loue and serue him. I further say, that God hath three sorts of seruants: There are that serue him onely by constraint, and those are such as onely feare Hell, and if that stumbling block were away, they would not care to drench themselues

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in the puddell and pollution of any ſinnes whatſoeuer. Others ſerue like hirelings, as doe thoſe whoſe ſcope and aime is the attainement of Heauen, ſaying, God hath promiſed vnto vs *Paradiſus* therefore we ſhall doe well to obey him. But there are a third ſort more aduiſed, who doe not make either Paradiſe or Hell their ſcope, but doe the wil of their father purely out of loue, and haue not their end mixed with any ſecondary regarde of recompence: they ſet their confidence in God with their whole heart, and beleeue his prouidence in preparing for thē whatſoeuer is neceſſary: for (ſay they) if his care deſcend to birds and beaſts, how much more will this his care extend to vs? God herein behaueth himſelfe like a Marchant who ſeparat's farthings from ſous, crownes from peeces of ſower, ſetting euery ſort a part by it ſelfe againſt the time he ſhall haue imployment for them, yet doth he not contemne his other money. So fareth it with God, hee taketh Religious perſons, and thoſe whom hee hath marked foorth for his ſeruice, and putteth them to his vſe and imployment, that they may perſorme ſome ſeruice of importance for his glory: yet doth he not deſpiſe the lay-men, but receaueth them all if they walke in his commandements, as doth the Marchant all the reſt of his money. Thoſe that are refractary would haue their Superiour to bee obedient vnto them and not they vnto him: this is not well. No, they muſt be obedient beyond others, for know you not that they are tempted by the Deuill beyond others? If a great Prince or a great Lord offer to appropriate himſelfe to the ſeruice of God, preſently doe wee oppoſe and affront this his godly deſignement, we tempt him and ſay, Sir you leaue at eaſe in your own houſe, you haue thus many Pages, and thus many Gentlemen that waite vpon you, beſides many groomes and Lackies: you are able to liue plentifully and neuer trouble your ſelfe: beſides you are of a great houſe: Sir, doe not ſlaue your ſelfe when you may liue in libertie.

bertie. You ſhall haue a Superiour of baſe parentage, will you euer endure to obey him? You muſt beare the ſcrip vp & downe the towne: you muſt weare a ſhirt of haire, and muſt diſcipline your ſelfe. Ha Sir, this is too great a burthen, you will neuer be able ro hold on this courſe: diuert this reſolution, beleeue mee (ſaith the World) and they are not a few that beleeue and follow theſe perſwaſions. The childe in reaſon ought rather to obey his Father then the ſlaue his Maſter. The Maſter and Miſtreſſe, when they haue diſobedient and ſtubburne ſeruants, doe preſently pay them their wages, and ſay vnto them, you are not for our turne, you are to depart and goe forth of our doores: ſo ſhould a Superiour demeane himſelfe to his inferiours when he ſeeth them inclined to contumacy and rebellion, Get you gone, goe foorth of doores, for you are not to be heere to follow your owne fancy, thoſe that behaue themſelues vnduetifully are not to abide heere. But they may obiect that it is lawfull to propound vnto the conſideration of their Superiour ſome kinde of commands whoſe lawfulneſſe may be queſtionable, and ſay, Father, in my opinion ſuch a thing may be better done this way. No, beware of replications, for ſuch a one ought to ſubmit himſelfe and thinke that his iudgement may eaſily goe awry. I grant, that in ſome caſes hee may modeſtly reprehend his Superiour, but alwaies in great charitie, not by way of reprehenſion but by way of aduiſe, ſaying. Father, it ſeemeth vnto mee that you haue done ſuch a thing, or haue vttered ſuch a ſpeach, which in my opinion might better haue beene done or ſpoken after this manner. But this is to be done in great humilitie and feare, as if he were to ſpeake before God. Becauſe Superiours are Gods on earth, and thoſe that yeeld vnto them obedience cannot doe amiſſe, prouided alwayes, that the thing which is commanded bee not * againſt God or the Rules of his order or againſt himſelfe: for in this caſe he is not tyed vnto obedience. Nay, I ſay further,

* In what caſe the Superiour is not to bee obeyed.

ther, he is bound to ſlight him, to oppoſe him, and to reprehend him if hee ſhould command any thing that might directly derogate from God or the good of his neighbour, that is to ſay, he is to ſpeake home vnto his Superiour, to open his fault and lay it before him if the fault be publick, as if he ſhould command any one to preach hereſies, or to doe ſomething contrary vnto his Vowes, I affirme that in this caſe it is lawfull for the inferiour to reprehend his Superiour.

In the euening, *Lowyſe* and *Magdalene* were exorciſed by Father *Francis*, and the Prieſt who exorciſed them recited many appellations of God.

Then *Verrine* ſaid, Say but the God of the Chriſtians, and thou haſt reckoned them all, for that is the beginning and the end of them. All theſe names of perfection and ten hundred thouſand more doe agree vnto him: theſe are no matters of ſcorne or mockery, curſed are al they that doe not beleeue it. Then God being willing that [f] *Verrine* ſhould ſpeake ſomething touching Confeſſion that mens ſoules might be inſtructed and bettered by it. *Verrine* anſwered God, that they had banqueted ſufficiently, and that there was no reaſon why Deuils ſhould be mens Phiſitians: they will not beleeue Angels, nay they wil giue no credit vnto God himſelfe: for they haue ſaid, that he was a dronkard, and a foole, much more will they affirme that the Deuill is a liar.

[f] By way of Reuelation or intrinſick intelligence.

If thou ſaieſt, that then by a conſequent they muſt deny thy power, the authority of thy Church, and the vertue of Exorciſmes, I anſwere, that they doe already deny the communion of Saints and the Sacraments. And if thou ſaieſt that thou wilt guide them with thy light, I anſwere that they neither ſearch nor ſeeke after the ſame. The Turkes may haue ſome ſhadow of excuſe, and may pretend ignorance, but Chriſtians may learne (if they will) thoſe things, which they are to beleeue and take knowledge of. You are the Pictures of this maſter-painter; and vnhappy are they that ſuffer themſelues

ſelues to bee ſoothed vp by the faire ſemblances of the Diuell. g Curſed be the houre wherein I am thus forced to open the meanes how men are to confeſſe themſelues.

* Thou art hee *Leuiathan* who makeſt ſome to deny the wiſedome, others the goodnes, and many the power of God: thou art hee who teacheſt them new interpretations, which antiquity neuer heard of; thou art the author of all hereſies that euer were, are, and ſhall bee. Thou art accurſed, and wouldeſt haue plucked God from his Throne: thou art blinde, and thoſe that follow thee, ſay *Credo* without *Credo*; and when the blinde leadeth the blinde, both fall into the pit. Thou art the Doctor of the falſe Church, and although the father and mother ſhould forſake their owne childe, yet would God neuer abandon his Church.

h A father is not to anſwere for the ſinnes and faults of his childe; but hee that is a father of ſoules muſt bee accountable for the tranſgreſſions that are committed by his children. You therefore that are the Father and chiefe Paſtour, looke you vnto your charge. Confeſſion is to preceede the holy Communion, and Humility muſt take poſſeſſion in your harts, if you will haue your requeſts granted vnto you. If a King be to be intertained in your houſe, you will preſently decke foorth the ſame, and make your preparations ſutable to ſo great a State; and how dare you then receiue into your vncleanſed houſes the King and Lord of glory, when your Conſciences are defiled with all manner of pollutions? It is as if you would lodge God in Hell. For the ſinfull ſoule is the habitation and cage for Diuels, and is a Chriſtian ſoule, not indeed, but by appellation onely. You come into a Church and kneele vpon the ground, and wiſh that Maſſe may bee quickly finiſhed, but you doe not conſider that the Prieſtly dignity ſurmounteth the ranke and condition of Angels. I tell you, you are to bow your knees as oft as you ſhall heare the name

g The cõſtraint which the Diuels ſuffer whẽ God commandeth them.

* Againſt *Leuiathan* the ſeducer.

h He meaneth a childe that is at liberty, and keepeth houſe of himſelfe: for then the father is not bound to cary an eie ouer his child, but the Paſtour of his ſoule is to take care ouer him, as long as he liueth.

* Of Confeſſion and Pennance.

of Ieſus: wee are a great deale better then you, for although wee obey not God for loue, yet doe wee yeeld vnto his pleaſure by conſtraint, and in the vertue of Exorciſmes.

If a Harbinger of Court ſhould come and tell thee, behold the King is deſirous to come and lodge in thy houſe; thou wouldeſt make many excuſes, becauſe thou doſt eſteeme thy ſelfe vnworthie of ſuch honour; and wouldeſt labour to garniſh thy houſe with whatſoeuer might be pleaſing, or might adde any beawty vnto thy habitation. So ſhould you take the broome of true contrition and repentance, to bruſh and ſweepe the chambers and roomes of your ſoule, that when the King ſhall come to reſide there, hee may make it his Palace.

You that are poore and ignorant people, you muſt not ſay when you kneele to the Prieſt in Confeſſion. Father, declare vnto me my ſinnes; this is no good forme of prooceeding: for if in matters of ſlight importance concerning the body, euery man hath his vnderſtanding [i] quick and able, much more ſhould their conceptions bee free from dulneſſe and earthineſſe, in thoſe things that appertaine vnto the benefite of their ſoules, and which are of a higher conſequence: yet contrariwiſe men for the moſt part are inſenſible and dull in the apprehenſion of them. There are thoſe that doe daily confeſſe themſelues, and doe yet forget many of their offences; how then ſhall they giue an exact account of them, that confeſſe themſelues but from yeare to yeare, or from ſix moneths to ſix moneths? Thou wilt not ſhame to ſay, Father I doe not remember my ſinnes, let me heare you to aske and examine mee. O deafe and blinde caitife! art thou able to giue audience vnto the Diuell, and to fall into thoſe ſinnes, which hee inticeth thee to plunge into, and doſt thou refuſe to harken vnto the voice of God, who deſireth to breath into thee the remembrance of thy miſdeeds?

[i] *Signatum eſt ſuper nos lumen vultus tui Domine.* Rom. 2. *Conſcientia accuſante, aut etiam defendente.*

Others

Others say, To what purpose should I confesse my selfe? Is not the Priest a sinner as I am? Haue I nothing to doe but to expose my sinnes to his knowledge? Beware of these contempts, I tell you they are instigations of Sathan, framed purposely to bring Priest-hood into disgrace, which is a calling more high and noble then is the dignity of Angels: for the Angels doe indeed contemplate the face of their God, but he [k] discendeth from Heauen vpon the Altar, at the consecration made by a Priest.

Your processe that is entred in the high Court of Heauen, is full of difficultie and doubt, so that the euent thereof is not knowne to the Saints themselues: yet is the Mother of God a party with you, who together with your guide-Angels is euer pleading on your behalfe, and saying, Lord take compassion on them.

Before the time of Confession, proone your selues, examine your owne consciences, pray vnto God with teares, and make your intercessions vnto *Peter*, *Magdalene*, and the good theefe. The good theefe of his owne accord confessed his sinne, and reproued his companion, What? hast thou no feare of God? He was also pricked in heart by contrition, saying, *Domine memento mei*. Lord remember me, he also did in a sort satisfie by dying, for hee linked and mingled his death and torments with the death and torments of Christ Iesus.

Your God doth endeuour to draw you vnto him by many admirable meanes, he will diuide the contrition, and acknowledgment of your sinnes amongst you, and will stirre you vp to recall them into remembrance, if you will giue eare vnto him. You should be patient in whatsoeuer aduersity may befall you: you should euer stand before your iudge, like vnto men that are guilty of high treason, and should thinke that the paines of Hell are not of equall proportion vnto your demerits, and that you are not worthy to [l] suffer them.

[k] It is a phrase of speech vsed in ỹ Scripture where it is often said, that God descẽded on earth, or the Word came from Heauen, as also the same phrase is giuen to the holy ghost, although they stirre not frõ thence, neither moue they by a natural & locall motion, but they are here often in the truth.

[l] That is to say, they are worthy of a higher punishment, & that to indure them, is a fauour in respect of their deseruings: as a Parricide is not worthy of whipping.

God is better knowne vnto them that caſt downe their eies on the * earth, then to thoſe that ſtare vp to heauen. For what are you but a compound of duſt and aſhes? meate for wormes, and a pitcher of hanſome earth, apt to breake, and ſubiect to a thouſand miſeries and miſchances? You are therefore to abſtract your cogitations, and to place them aboue vpon the goodneſſe of God, who for your ſakes hath created the Heauens, and filled vp the number of Angels, yet are you ſtill hardned in your iniquities.

* The example of the Publican and the Phariſie in S. *Luke* 18. *cap.*

God pardoneth mans offences eaſily, if ſo bee that hee lendeth his helpe and forwardneſſe vnto it: for God is hee that doth operate, and man doth co-operate with him.

If you ſhould dwell in a darkſome houſe, and would faine enioy the benefit of the light, you ought to open the doore vnto him that bringeth his torch lighted vnto you, for hee is not worthie to bee enlightned by the torch, that will refuſe to open the doore to him that bringeth it. And if hee ſhould afterwards complaine, that hee ſitteth in darkneſſe, and by meanes of being depriued of this light, hee is not able to worke, hee will bee anſwered, that himſelfe is the cauſe of his owne miſery, and that hee iuſtly looſeth the light of the day, becauſe he ſhutteth his doores againſt it. Thus when God ſpeaketh to the ſoule that is ouercaſt with miſts and darkneſſe; open thou poore blinde ſoule, open the gates of thy will vnto mee, I am that Sunne of Iuſtice, which will [m] illuminate and ſhine vpon thee: yet will not the ſoule open vnto mee, but chuſeth rather to bee wrapped vp in darkneſſe. And why? becauſe if I ſhould enter in, I ſhould diſcouer by the cleerneſſe of my light whatſoeuer lieth buried in obſcurity, and ſhould chaſe thence that palpable darkſomneſſe, wherein the ſoule is ſo dangerouſly muffled. But alas! it rather laboureth to be ſhadowed with darknes, and to wallow ſtil in voluptuouſneſſe and delights, (which are loſt in their very fruition)

[m] *Dilexerunt homines magis tenebras quam lucem.*

fruition) then by paines and industry to bee blest with the full possession of a perfect light.

Confession followeth contrition, and before Confession euery one ought to examine himselfe, and say, O my God! what am I, that I should receiue such manifold blessings at thy hands? Thou hast redeemed mee from the clawes of Sathan, and hast retired mee vnder the couerture of thy wings. Good God, I esteemed my selfe a malefactour waiting to heare the sentence of death pronounced against mee, and yet hast thou in goodnesse reprieued mee from this prison, which is narrow, darke, and full of horrour, and besides the free donation of my life, thou hast infranchised mee with the seruants of God. Good God, I was a malefactour and stood conuicted of grieuous and master-sinnes, yet was it thy good pleasure to remit them vnto mee.

After[a] Confession, euery one is to looke vnto satisfaction, but how many are there that hold not themselues endebted to God, but that God is a debtour vnto them? Who so demeaneth himselfe in this sort, let him know, that Heauen is barred against him, except hee labour to strengthen himselfe with good workes, and not to appeare empty-handed before his God. For to what purpose serue the commandements, if good workes be not necessary to saluation? You goe awry, if you imagine to bee saued by doing of nothing: for God cannot lie. Therefore you may boldly say vnto him. Ha! my God, with what aboundant mercy hast thou brought back my soule from Hell, and endowed it with thy sanctified grace? Good God what haue I miserable creature deserued to haue thy fauours doubled and heaped vpon me? O infinite and immense eternitie, thy benefits towards mee know neither end nor number, and I frankly confesse my incapacity to comprehend them. God of mercy, thou hast condemned those once-beawtifull and goodly Angels to the pit of Hell, for one sinne of pride, and doest thou take

[a] Satisfaction.

compaſſion of me? what of me, that haue ſo often tranſgreſſed againſt thee?

After * this diſcourſe God commanded *Verrine* to giue the aſſembly there preſent the laſt courſe of confections and ſweet meats. Then began *Verrine* to confeſſe and ſay, I am able to ſay no more, let them goe to the Apothecaries if they will, and buy them comfits. What regard I whether their mouthes be ſweetened or diſtaſted; for my part I would they might bee all dragged by vs to hell, they ſhould ſee how well wee would entertaine them. God anſwered him, This ſupper is not dreſſed for thee. I command thee to ſay and doe that which I haue now decreed. After much reſiſtance, *Verrine* ſaid, I can reſiſt no longer, he is farre ſtronger then I, and being omnipotent as he is, he will bee obeyed by faire meanes or foule, otherwiſe he could not be omnipotent. Then ſaid *Verrine*, God himſelfe hath inſtituted the bleſſed ſacrament of the Euchariſt, I ſpeake it as forced vnto it, and againſt my cuſtome, and the faſhion of the other Diuels. For when they were to ſpeake of God, or of *Mary*, they were all accuſtomed to ſay, him and her, without any other addition; but I who take Gods part, and am not now fided with hell, am conſtrained to ſpeake theſe words, Sacred, and Saint, and Paradiſe, for confirmation of which I am ready to take my oath.

Then before the Communion of the Prieſt, *Verrine* added; Ponder in your ſelues how God faith, open mee thy heart: for to you doth it belong to open, and garniſh it with faith, hope and charity; and to beleeue that Chriſt Ieſus is in the bleſſed Sacrament with his humanity and diuinity.

You will aske mee, how or by what meanes is hee there? I tell you, you are not with ſuch curioſity to pry into the meanes. Beleeue ſimply that hee is a glorified body, and taketh vp no place, and therefore may eaſily lie hidden vnder the *ſpecies* of bread.

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* By intelligence and reuelation. See the following Act. This is alſo a diſcourſe of the bleſſed Sacrament: but hauing mentioned by compulſion the ſame things formerly, he was vnwilling to begin another diſcourſe of an argument ſo full of diſguſt vnto him: and touching which he had as yet no commiſſion to ſpeake of.

† God leaning him to his naturall diſpoſition, and not employing his abſolute force againſt him.

¶ Of the bleſſed Sacrament.

Having ſpoken thus, hee ſaid vnto the Prieſts that were there preſent: You that are Prieſts, how could you dare to touch your God, if hee were there viſibly and not vnder the forme of bread? I tell you, you could not be ſo hardy as once to approch vnto ſo great a light: for his ſacred mother on the day of his natiuity, dared not as it were to touch his hands, although ſhe had carried him nine moneths in her wombe. Know ye not that *Moſes* when hee came downe from the Mountaine, and had ſpoken with God, was faine to couer his face with a vaile; for otherwiſe the people could not endure to ſpeake with him, ſo bright ſome was the light that beamed and proceeded from his face? Then he ſodainly turned to *Leuiathan*, one of the Diuels in the body of *Magdalene*, and ſaid, Hola! you that are ſuch an illuminate doctor, what is it you now ſay? pleade now thine owne cauſe (O Doctor) in a cloſe corner of Hell, as hereafter I my ſelfe may chance to doe, but now I am a partiſan with the Doctor of doctors, who is alſo wiſedome it ſelfe. Then againe hee turned his ſpeech and ſaid, Beware, beware [r] you that approch vnto the holy Communion, how you receiue God in your harts, whom the heauen of heauens cannot containe. If the King of France (O man) were deſirous to come to thy houſe, wouldeſt not thou preſently ſay, Ha, ſir, my houſe is too little to giue entertainment or harbourage vnto your Maieſty; I beſeech you ſir, ſpare your paines to viſit my poore cottage, and haue reſpect vnto my wants and pouerty. To this ſome or other will anſwere, It is the Kings pleaſure to haue it ſo, hee is wealthy enough, and will cauſe whatſoeuer is neceſſarie to bee conueyed vnto thy houſe, for hee hath his Pages, ſeruants, and traine, that will take care of theſe things; he hath no need to borrow thy goods, or any thing elſe that belongeth vnto thee, it ſhall ſuffice that thou lend him thy houſe; and becauſe where the King is, there is the Court alſo, by a conſequent the King honouring

[r] Of the holy Communion.

thy houſe with his preſence, it ſhall put on the nature and appellation of a Palace. So doth God when hee commeth to thy ſoule, if thou doe but bequeath vnto him the habitation of thy will, he will hang the roofes thereof with the rich Tapiſtrie of all ſorts of vertues. The holy Communion is the table of the King of glory, yet do you careleſly venture vpon the ſame, as if it were the common boord of an Inne, or as if it were a may game, and place to dance in. The Pages and ſtruitours of this table are the Angels, yet not regarding all this, you giue a thouſand occaſions of ſcandall in the Church, to wit, by thoughts, words, and other miſdemeanours which I will not ſpeake of, yea you there act diuers villanies and vncleannesſes, whereof the Turkes would bluſh to be found guilty. Aske therefore thoſe ſweet fruits, the ſeuen guifts of the holy Ghoſt, and ſo ſhall God water you with the dew of his grace in this world, and cloth you with eternall glory in the world to come. How eaſily would you loath all the pleaſures of the world, if you had reliſhed your mouthes neuer ſo little with the delicacies of your God. You that are poore are many times riotous, and ſpend in an howre all that you haue gotten in a whole weeke for the maintenance of your families. A Chriſtian ſhould imitate Chriſt Ieſus; and ſince that reward is the fruit of labour, in vaine doth hee who will not labour expect a reward. Thinke againe and againe vpon this fearfull ſentence, which God will one day pronounce *Ite maledicti*, then all proceſſes ſhall bee ended, And there ſhall bee no more Appeales. Giue thankes vnto God after you haue receiued the Communion, for it is a great bleſſing, which hee beſtoweth vpon you, in that he hath vouchſafed to admit you to the participation of his body.

*Qui manducat indigne, &c*

It were a clemency not eaſily parallelled, if a King ſhould grant life and liberty to a man that ſtands conuicted of high treaſon; but it is a greater wonder to with-

draw

draw ſoules from ſinne, and to winne them to grace: for ſinne is of a greater diſtance from grace then heauen is from earth: hence it is that the remiſſion of one onely ſinne, doth chalenge from you a perpetuall giuing of thankes.

The leaſt bleſſing that God beſtoweth vpon a man is of more worth, then if a mighty King would make a free donation vnto him of all his dominions. And what thinke yee? Did not God giue you a ſoule accompanied with the three goodly faculties thereof, that you might vſe it and them to his glory?

The ſinne that is committed out of frailty is againſt the Father, and is eaſily pardonable: the ſin againſt the Sonne, who is the eternall wiſedome of his father, is out of ignorance, and is excuſable: but the ſinne againſt the holy Ghoſt, who is that euerlaſting goodneſſe is hardly pardoned; ſome may bee reclaimed that offend this way, but very rarely.

After this, *Verrine* by a moſt ſolemne oath confirmed all which is aboue rehearſed, and in honour of the fiue wounds he ſaid fiue ſeuerall times, *Adoramus te Chriſte*, &c. and towards the end ſaying this word, *Redemiſti*, he ſubioyned *Redemiſti*, that is, you, and not vs Diuels, who are in hell. Then hee ſaid, Great God I adore thee, who art heere couered vnder a little Hoſt; curſed be that Chriſtian, who reputeth himſelfe to bee a Chriſtian, and doth not beleeue it, hee is farre worſe then a Diuell.

This ſame day in the morning, *Belzebub* departed out of the body of *Magdalene* and ſaid vnto her, farewell, I goe to ſee thy friend who is in great perplexity: and ſo he went to *Marſeille* to aide the Magician (as he ſaid) againſt thoſe, that did aduiſe him from father *Michaelis*, to haue regard vnto his conſcience. The ſame day father *Iames de Rats* came from Aix to S. *Baume*, and brought newes that father *Michaelis* had [t] conſulted at Aix with the Capuchin Fathers, touching this particular,

[r] The Diuels and the damned are witneſſes of this.

[t] A conſultation of this buſineſſe with ſundry religious perſons.

particular, and that hee had ſent diuers vnto *Marſeille* and willed them to bee carefull in a buſineſſe of ſo rare and high a conſequent.

*The Acts of the 21. of December.*

This day in the morning the Dominican father did exorciſe; and aſſoone as the Exorciſmes began, one of the Diuels which was in *Louyſe* asked him ſaying, In the name of God, why doſt thou exorciſe mee? who gaue thee authority to doe it? the Exorciſt anſwered him, God and his Church. Then ſaid the Diuell, can God compell a Diuell to deliuer truth? The exorciſt replyed, that he could. To this *Verrine* ſaid, Beleeue it not, for we are all the fathers of lies. True (ſaid the Exorciſt) you are the fathers of lies when you ſpeake from your ſelues and that which is your owne; but when you are conſtrained by Almighty God, I affirme that then you may ſpeake truth. *Verrine* replyed vnto him. Tell me if there bee any power or authority in the bookes of Exorciſmes to force vs to take a true and a binding oath, anſwere mee now to this? Is it true, that we may take a true oath? as for example, when you interrogate vs in the name of God Almighty, and by the authority of the Church, tell me if in that caſe God hath giuen that power vnto you, to force vs to take an oath that bindeth, to wit, according to the purpoſe of God, and the meaning of the Church. It is a truth (anſwered the Exorciſt) that God hath beſtowed this power vpon his Church, and vs. *Verrine* replyed; I ſpake this in confutation of thoſe that auerre, that Diuels cannot ſpeake truth: I tell you that ſuch doe in effect denie the omnipotencie of God; and therefore they may ſaue a labour in ſaying their Creed: and if they doe ſay it, it is after the Hereticks cut, that ſay their *Credo* without a *Credo*, for they ſay it with their mouth, and deny it in their heart. I therefore auow, that ſince God is omnipotent,

tent, he may eaſily conſigne the Diuell to execute his will.

u Then did *Verrine* turne himſelfe towards *Leuiathan*, and ſaid: Speake *Leuiathan*, if thou haſt any thing to ſay for thy ſelfe. *Leuiathan* anſwered: I ſhall looſe of mine honour, to hold diſcourſe with my ſlaue, I am not diſpoſed to talke. Thou art faine to ſay this (ſaid *Verrine*) becauſe thou haſt not wherewithall to oppoſe or thwart that, which on Gods behalfe I haue deliuered. *Leuiathan* anſwered: God doth not vſe to ſend diuels abroad to preach. That is true, (ſaid *Verrine*) x neither is my errant hither, to bee a Preacher. *Leuiathan* anſwered: What need all theſe words then? They are no words of mine (ſaid *Verrine*) all my knowledge is nothing auaileable vnto me; but he who cauſeth me to ſpeake, is wiſedome it ſelfe, and all theſe things doe proceed from the Almightie. Speake now (illuminate doctor) defend thy ſelfe, O thou doctor of Heretickes? I doe heere my dutie, and diſcharge my commiſſion, ſpeaking meerely from the ſtrength of that which God commandeth, and not out of any fancie I haue thereunto: I haue not ſo much charitie in me, as to ſpeake it from my ſelfe, but what I haue deliuered, is wrung out of me by maine force and compulſion. Speake now vnto this, perchance you may get aduantage by that which I haue ſpoken.

Then ſaid *Leuiathan*, If I did ſee here any one whom I might call mine, (meaning Heretickes) I would not make daintie to ſpeake. Thinkeſt thou (anſwered *Verrine*) that God is like vnto men, who are curious and choiſe in their phraſes, and lay a varniſh of eloquence vpon their ſpeeches? I 7 tell thee, that with one ſole motion of his will, he reuealeth by an intrinſicke manner of vnderſtanding, whatſoeuer he pleaſed ſhal be accompliſhed: but the truth is, thou art puſillanimous, and haſt nothing to replie. *Leuiathan* anſwered, I neither feare God nor his Angels, and why then ſhould I feare thee,

u A Dialogue betweene *Verrine* and *Leuiathan*.

x See the anſwere to the firſt obiection after the Epiſtle to the Reader.

7 Obſerue the manner of ſpeaking when God will diſcouer any thing to Spirits, or will keepe any thing cloſe from them. *Diſſa & falſa ſunt.*

thee who art but as it were a lackey. It is true (said *Verrine*) I am but as thy lackey, yet mightest thou answere if thou hast any courage residing in thee. But thou art a very illiterate doctor, and those that follow thee, must needs stumble in the darke, so full of obscureneſſe and falſehood is all thy doctrine. Dareſt thou ſweare that thy doctrine is conſonant vnto truth, as I wil ſweare that whatſoeuer I haue here deliuered, proceedeth from the liuing God? *Leuiathan* anſwered, Yes, I affirme, that it is all true. *Verrine* replied, Accurſed ſpirit, dareſt thou ſweare as I will? Yes, that will I, ſaid *Leuiathan*. *Verrine* anſwered him, thou canſt not without reſerving ſome priuate and malitious meaning. *Leuiathan* then ſaid. Well, let vs breake off this diſcourſe. To which *Verrine* anſwered: If thou mightest be let alone, I doe eaſily conceiue thy inclination to ſweare falſely; and the reaſon is cleare, for thy doctrine is falſe, and if thou [a] ſhouldeſt take thine oath, thou wouldeſt ſweare falſelie, and not according to the intention of God and his Church. Not ſo (ſaid *Leuiathan*) I tell thee I wil ſweare according to the meaning of the Church. Wilt thou ſweare according to the meaning of the Catholicke, Apoſtolicke and Romane Church, ſaid *Verrine*? *Leuiathan* replied: What neede all theſe cautions and reſtrictions. They doe declare (ſaid *Verrine*) that thou are vanquiſhed: for thy intendment was to haue ſworne according to the Church that is called the Reformed Church; and is the Church of *Caluin*, *Beza*, *Luther*, *Arius*, and the like Heretikes. You may doe well (ſaid *Leuiathan*) to beleeue this babler, you may perhaps find him to be a great Prophet. *Verrine* ſaid: It is true, I am of my ſelfe a [b] miſerable Diuell, as thou art, but after much reſiſtance, and long diſputation againſt God, I was at laſt conſtrained to ſpeake the truth: for God is the Prophet of Prophets, and hee it was, that made *Balaams* Aſſe to ſpeake. *Leuiathan* anſwered: What? doth God interchange commerce of language and conſe-

[a] God is neuer a witneſſe vnto falſehood.

[b] *Verrine* in all his diſcourſes confeſſed himſelfe to bee a Diuell.

rence

rence with a Diuell? Yes, that he doth (ſaid *Verrine*) but by a ſecret kind [c] of intelligence, and we reſiſt (as much as is poſſible for vs) his commandments, yet at length we are of neceſſitie tied vnto obedience. Then anſwered *Leuiathan*: For mine owne part, I frequent no companie, but the ſocietie of braue and worthie fellowes. Accurſed ſpirit as thou art (replied *Verrine*) knoweſt thou not that when God doth worke, hee worketh not for the bodies ſake, but from his regard vnto the ſoule? I tell thee, the ſoule of a peſant that is endowed with the grace of God, is as pretious before his Creator, as is the ſoule of a great King or Monarch. It cannot bee denied but they are poore, yet God is able to inrich them, and to ſtore vp much grace within them. Speake now *Leuiathan*, It may be thou ſhalt gaine ſome one or other vnto *Lucifer*, and ſhalt not looſe all thy labour. *Leuiathan* anſwered, Ha *Verrine*, thou knoweſt well, that I gaine more vpon great perſonages, then vpon peſantly and baſe people. It cannot bee gaineſaid (quoth *Verrine*) but that a man of note and qualitie is more incumbred to cleere himſelfe of euill, and to applie all his actions vnto good, then is a poorer man: yet may an honeſt plaine Countrie man be a cauſe of much good; as a clowne of a wicked diſpoſition may bee apt enough to practiſe a great deale of miſchiefe. Poore and rich are indifferently equally in Paradiſe, for there is no diſtinction in that place betweene them. And leaſt any one ſhould miſ-underſtand mee, and conceiue that there is an errour in my words, I do explane my ſelfe; I do not ſay, that there ſhall be no diuerſitie amongſt them in the ſeuerall degrees of glory, for who ſo in this world is ſtored with moſt grace, ſhall in that other world attaine vnto a great portion of glory: as appeareth in *Magdalene*, who hauing loued much, had much ſinne remitted vnto her; and therefore ſhe is the ſecond perſon after the [d] mother of God, and ſo is it alſo decreed and ordered by the Church in the Letany. O [e] *Dominicke*, thou

[c] Obſerue, that it is by intelligence.

[d] There is nothing repugnant hereunto why this ſhould not be ſo

[e] S. *Dominick* an enemie to *Verrine*.

thou art my mortall enemie, and art now dwelling amongſt the Thrones, and holdeſt that place, which formerly did appertaine vnto me: I ſay not that thou art there as an Angell, but as a Saint bleſſed for euermore: for as there fell Angels of euery Order ſome, ſo God to fill vp the ſeates that were void by the downefall of Angels, hath placed the ſoules in them, diuiding vnto euery one that place of glory which he iudged they had deſerued. Then ſaid *Leuiathan*, What haue I to doe with this preacher? *Verrine* anſwered, I came not to preach, and thoſe who vnderſtand me, cannot ſay that they haue heard a [f] Sermon, but that they haue ſeene two perſons poſſeſſed to bee exorciſed, and that the Diuell in one of them did ſpeake and diſcourſe variouſlie.

[f] *Verrine* denieth that he is a preacher. See the anſwere to the firſt obiection after the Epiſtle to the Reader.

Then *Verrine* ſpake to the Exorciſt, and ſaid: Why doeſt thou not command *Leuiathan* to ſpeake. Vpon this the Exorciſt ſaid, *Leuiathan*, why ſpeakeſt thou not. *Verrine* anſwered, becauſe hee hath nothing to replie. Then ſaid *Leuiathan*, I dpe warrant it vnto you, that my doctrine is the truth, & not the doctrine of the Church of Rome. True, ſaid *Verrine*, according to thy perplexed and curſed intention. I tell thee, that although the Biſhop of Rome ſhould leade an vngodly and a vitious life, (which yet I affirme not, for I touch vpon no man in particular) but ſuppoſe that it were ſo, yet ſhould not the authoritie and the power that God hath delegated vnto his Church be hereby diminiſhed or impaired: for the power is alwaies the ſame, as in the Church the ſacrifice is alwaies the ſame be the Prieſt good, or be he bad that doth ſacrifice: for the Prieſt deriueth his power from God, not God from the Prieſt.

Then he cried, *hola Lucifer*, come hither, for I will diſpute with thee of the Maſſe, of Purgatorie, and of Inuocation of Saints: my doctrine iſſueth from a fountaine which is neuer dried vp, to wit, Ieſus Chriſt, who is the light of the world, as ſaith *Iohn* the Euangeliſt.

*Leuiathan.*

*Leuiathan*, among the ſupreame Seraphins, thou wert the third after *Lucifer*: What ſayeſt thou now learned doctor? Dareſt thou affirme, that in the Sacrament of the Euchariſt Chriſt Ieſus is not really and truly there. I my ſelfe am able to tell thee, O doctor without knowledge, that God being Omnipotent, may make his bodie deſcend vpon an hundred thouſand ſeuerall Altars. Doeſt thou vſe thus to baite mens ſoules with thy faire ſpeeches, ſteeped in all alluring ſweetneſſe?

And 5 thou *Balbarith*, who doeſt make the Gentrie to beleeue that it is a peece of vallour to ſweare and blaſpheme the name of God without intermiſſion, ſpeake if thou wilt. Approch thou alſo *Aſtaroth*, who art the maſter of idleneſſe. And thou *Aſmodee*, who doeſt vndoe and debauch youth by thy continuall allurements. And thou *Carreau*, who hardneſt mens harts. I perceiue you haue nothing to ſay for your ſelues, and yet doe you labour ſecretly the ſubuerſion of men. Vpon this *Verrine* turned him to the aſſembly and ſaid: Looke you obſerue the commandements of God, and of his Church, which is not ſubiect vnto errour: for Chriſt Ieſus her Spouſe is euer with her, and guideth her by that cleere light which euer ſtreameth from him. Bee attentiue vnto Sunday and Holi-day Maſſes, for thoſe that obſerue them not, hauing no maine or canonicall impediment to hinder them, doe ſinne mortally. The Church is more ſolicitous to inſtruct you then a naturall mother can be ready to ſuccour her child that is in danger. There are who goe to heare Maſſe as a labouring man goeth to his worke without preparation, or as if a man would goe to Plaies or Reuels. Conſider, conſider theſe things that are ſo full of admiration; I *Verrine*, as I am a Diuel, would rather chuſe to ſuffer the paines of hell 20. 30. 40. 50. yeeres, then to tell you one word ſutable vnto what I now ſpeake: and if this creature here were of force and ſtrength ſufficient, I would crie ſo loud in her, that men ſhould heare mee halfe a league

5 The diſtinct offices which Diuels haue in tentations.

league off. Conceiue of me as of one that is nothing elſe but a fire-brand in hell, not worthie to be burned in that fire: and in theſe contemplations thinke of your ſelues, and the paines of that other world, as a malefactor would doe that waiteth hourely for the ſentence of his death. I tell you that this expectation is many times more grieuous then the torment it ſelfe, and doth oft preuent puniſhment by haſtening on of death.

Say vnto your ſoule, Soule remember thy worth, and conſider how God hath created thee capable of eternal bliſſe. How expedient then is it, that thou walke in the commandements of thy God, and that the Bride ſhould be obſeruant of her Spouſe? Al that thou canſt performe is not able to ballance the leaſt of his mercies; yea, hee ſhould ſhew compaſſion towards thee, in puniſhing thee with the tortures of hell.

You that goe to Church to heare Maſſe, are to ſay, Soule whether goeſt thou? Thou goeſt to receiue either thy ſaluation or damnation. I doe not ſay (ſaid *Verrine*) that ſinners offend God afreſh in going to heare Maſſe, but I affirme that they are like vnto thoſe, who when a ſhower of raine falleth, ſtop all the ſpouts and conduit-pipes of their ciſterne, for feare leſt the water ſhould be conueied into it. If thoſe are not watered with the dew of Gods grace, the Prieſt is no cauſe thereof but they themſelues, whoſe heart is faſhioned out of ſtone, not compoſed of earth which is apt to bring foorth fruit.

Say further: Soule, let vs goe and craue pardon of God: for being a wretched malefactor, and worthie of condemnation, it is reaſon the ſoule ſhould proſtrate it ſelfe and implore his mercie. Yet fareth it not with ſinners as with malefactors, who appeale vnto the Court and Counſell of the King at Paris, for oftentimes, notwithſtanding their delaies and paines, they looſe their life, and the firſt ſentence of death is ratified againſt them. But your God doth inuite you vnto him, ſaying:

Come

Come vnto me and I will refreſh you: aske and I will giue you. Notwithſtanding, the requeſts which you preſent vnto me, muſt be of vertues and of ſpiritual bleſſings which concerne the ſaluation of your ſoules, not of earthly goods, or of riches, or of knowledge, or of any curioſitie whatſoeuer. Search after the light of your ſoules, for God doth communicate it to all the world, to rich and poore, to noble, and to men of baſe condition. Your memorie [h] reſembleth the eternall Father, your vnderſtanding the Sonne, your will the holy Ghoſt, and all your ſoule the ſacred Trinitie. The Father ſaith vnto you, call to mind the benefits which I haue diuided amongſt you: the Sonne ſaith, in theſe benefits which you haue receiued from your God contemplate his power, and his mercie, his wiſedome and his iuſtice: the holy Ghoſt puſheth you on to the feare and loue of your God. The memorie, the vnderſtanding and the wil are three things, and yet but one thing: the Father, the Sonne, and the holy Ghoſt are three perſons, and yet but one God. When you heare Maſſe, enter you into a deepe meditation, and ſay thus vnto your ſelues: Infinit God, and Saint of Saints, I do not know but this may be the laſt Maſſe that euer I ſhall heare: for you are to take a ſtrict account of your conſcience, as if your laſt houre were pronounced againſt you, ſince that death doth threaten you all, at all times, and in all places. But alas, what man thinketh vpon theſe things: the Angels tremble before the Maieſty of God, and the malefactors are lulled aſleepe in their ſtupide repoſe and ſecuritie: the firſt borne do honour their Creator with all awfull reuerence, and the ſeruants go on in their vneuen courſes without any feare at all.

[h] Touching the bleſſed Trinitie.

Then he cried vnto God, ſaying: of a truth thou art the God of might and puiſſance, and makeſt thy ſelfe to bee obeyed by men and Angels, yea, by the Diuels themſelues, as it plainely appeareth at this inſtant. Herein thy Omnipotencie doth make full declaration

of it ſelfe, and amazeth the world with this new wonder: for, O great God, thou doeſt not eſteeme the wiſdome of this world, but al they that humble themſelues ſhall participate of thy light, and thoſe that are puffed vp ſhall remaine obſtinate in their pride.

You ſhould demand three things from your God before all things elſe whatſoeuer: firſt the glory of heauen, then whatſoeuer appertaineth to your ſaluation, and thirdly the good of your neighbour.

You are alſo to beg of your Creator in humility of ſpirit, that hee will make you proſper and grow by the dew of his grace, and this you are to doe as malefactors vpon your knees with an halter about your necke, and muſt ſay: My God and my Lord, grant me thy light to conſider & confeſſe my ſins, implant within me a penitent and broken heart, that I may bewaile my offences, and haue my ſinnes in deteſtation, that ſo I may bee accounted worthy to receiue abſolution from the Prieſt. If thy body may ſtand thy brother in ſtead to ſaue his ſoule, doe not delay to beſtow it vpon him, or if his body haue need of ſuſtentation by thy goods, thou art not to deny them vnto him: for it is not the will of God that you ſhould giue a ſoule for a ſoule, or a body for body, or goods for goods, but that you ſhould preferre the ſaluation of a ſoule before the life, and the life before goods and worldly poſſeſſions: not that you ſhould alwaies be tied vnto this but that hee who putteth it in practiſe doth doe the will of God: for God hath ſaid, thou ſhalt loue thy neighbour as thy ſelfe, but how few are there that doe this?

Then he cried out, and alleaging an example anſwerable vnto what he formerly ſpake, he ſaid, Ha *Thomas*, thou wert not ignorant of the death of thy maſter: thou knewſt well that hee was to riſe againe, yet diddeſt thou ſay, except I touch the prints of the nailes, and put my hand into his ſide, I will not beleeue. I doe not ſpeake this to diſgrace thee; but I ſay, that if thou haddeſt

deſt beene more pregnant to beleeue, thy Sauiour had not reproued thee: neither ſhouldeſt thou, as afterward thou diddeſt, haue had experience of thy frailty, yet wert thou named in the roll of the Apoſtles as well as the reſt, and diddeſt afterward conſtantly ſuffer death in confirmation of that truth whereof thou haddeſt formerly doubted. God pardoned *Dauid*, that you might know he hath power to remit ſinnes: hee did eate with the Publican, to declare that hee came not meerely for the iuſt: nay, I ſay further, that your God doth make narrower ſearch and inquiſition after the loſt ſheepe, which is the ſinfull ſoule, then after that ſoule that ſtandeth in her ſanctity and innocency. O great God, thou art that true ſhepheard who hath laid downe his life for the ſaluation of his wandring flocke: thou haſt ſearched and at laſt found thy ſheepe, which ſtraged away from the paſturage of their ſhepheard.

The ſame day *Magdalene* ſaid, that there came a certaine Diuell from abrode to ſpeake with *Carreau*, who was one of thoſe that reſided in her body, ſaying, come quickly, for *Belzebub* calleth for thee, and forthwith *Carreau* flew forth from her like lightening. She alſo ſaid that *Belzebub* was departed from her body all that day, and had neuer ſtayed from her ſo long. And that ſhe ſaw *Belzebub* to returne, while ſhe was reading a letter, that made mention of the mother of God.

The ſame day alſo, father *d'Ambrue* ſub-Prior of the Couent of S. Maximin came to S. *Baume*, to informe himſelfe touching *Lonyſe*, becauſe many gaue out that ſhe was not poſſeſſed. And the ſame day towards euening were the two women exorciſed by Father *Francis Billet*, whereupon *Verrine* began to ſpeake in this manner.

What *Belzebub*, art thou returned? *Belzebub* anſwered, whence haſt thou notice of my returne? *Verrine* ſaid, the ſeruant knoweth his maſter: and added, The head draweth after it the whole body, ſo that if it fall

into a pit the body muſt of neceſſity follow after. The flocke of ſheepe goeth after the ſhepheard, witneſſe vs accurſed ſpirits who haue beleeued *Lucifer* as our head, and as our ſhepheard. Haue been deſirous to gaine thus much vpon the beleefe of *Lonyſe* that ſhee would conceit her ſelfe not to be poſſeſſed, and that I am heere by the appointment of *Lucifer*: for this day haue wee compaſſed her in with theſe tentations, telling her, that ſhee of her ſelfe gaue life to all theſe actions and geſtures, and that a woman might of her ſelfe deliuer all ſuch diſcourſes as theſe. There are thoſe that ſay, put caſe that God would conuert a ſoule, or reueale ſome truth vnto his Church, is it probable that hee would make the Diuell his agent in an employment of ſo high a nature?

But I anſwere that the Church hath receiued the Inueſtiture of authority from God, whereby it is enabled to command Diuels, and to enforce them in the vertue of Exorciſmes to deliuer truth, and that the Diuell by his oath may giue aſſurance of the truth, if ſo be hee bee forced thereunto by the power of God communicated vnto his Church, and by the vertue of Exorciſmes, and that all the conditions and ceremonies of a ſolemne oath be performed: yet for all this there is a religious perſon who ſaith, that I am not able to ſpeake a truth: I anſwere him, that as I am a Diuell I cannot ſpeake truth indeed, but am herein of his opinion: yet as I am ſent from God who is able to draw good out of euill I am conſtrained to deliuer truth, and to take an oath for the further ratification thereof. He muſt deny the firſt Article of his faith, and in ſtead of *Credo*, ſay *Non credo*, if it be falſe that the Diuell may be forced to vtter a truth: for God hath giuen all his authority to the Church to command Diuels, and to conſtraine them to obey the charge which is laid vpon them. But I am not a whit abaſhed, if this woman ſtand doubtfull whether ſhee bee poſſeſſed or no, when the religious perſons themſelues

ſelues make queſtion of the ſame.

i Then he ſpake to God and ſaid, I could endure with more eaſe the torments of hell 50. yeeres together, then to pronounce thy name onely one time; yet doeſt thou force from my mouth ſpeeches of reuerence vnto thy Saints, which is much againſt the nature and cuſtome of Diuels. Giue this charge to thy children who looke for a ſhare in thy heritage, and expect a recompence for their obedience vnto thee. They haue ſo many famous and notable Preachers, and many bookes furniſhed and fraught with al variety of learnings, and wilt thou haue me then to ſpeake to men of all ſorts both wiſe and fooliſh, who waite for no other retribution but the torments of hell? It is no wonder if the Diuels ſeeke to withſtand God, when his very children who haue a portion in Paradiſe declare themſelues heady and refractary againſt him. Was it euer knowne that Diuels ſhould aduiſe men to inuocate the Saints, yet am I conſtrained to perſwade you to pray vnto them, eſpecially vnto S. *Dominicke*. Curſed k be thy deuotion *Dominicke* which thou diddeſt beare towards the Virgin *Mary* the mother of God. Curſed bee thoſe religious perſons that haue entred into thy Order; I would rather be tortured in hell, then to ſound forth thy praiſes and the commendations of Bernard. Let me poſſeſſe you with this truth, that the Saints make intercеſſion for you, and that *Dominicke* is one of the intimate friends to the Virgin, as alſo is *Bernard*. It is thou great God that conſtraineſt me to exalt *Dominicke* my greateſt enemy, and wouldeſt make it cleere vnto all, how bleſſed and good a thing it is to honour and loue thy mother, and haſt enforced me to make thus much familiar vnto men, that they may with the greater feruency of deuotion ſerue her.

*Dominicke* I hate thee as I doe the plague, and I ſhould take more contentment in that externall darkeneſſe of the bottomleſſe pit of hell, then in theſe diſ-

i *Verine* conſtrained to ſpeake.

k Touching S. *Dominicke*.

courſes which I laniſh thus vpon thy praiſes. Thou wert euer very deuout vnto the Virgin, as were alſo *Bernardus*, *Stanislaus*, *Anſelmus*, and thou *Stephanus* who haſt contracted great familiarity with her. He that will bee beloued by the bleſſed mother of God muſt ſerue *Dominicke* in feruency of ſpirit: you are firſt to craue the mediation of the mother, and then to make your redreſſe vnto the Sonne. There are many who are deuout to their Creator but few vnto the Virgine, yea there are not many amongſt women themſelues that conſecrate their deuotions vnto her: and yet hee that will gaine eternall life muſt make his approch vnto this *Mary*. *Mary* is the [m] ladder of heauen, & the Saints are the ſteps of this ladder, ſo that hee who will enter into the Pallace of the King muſt firſt aſcend by theſe ſtaires. You are all guilty of high treaſon, and there is not any that can [n] iecture what will bee the ſtate and iſſue of your cauſe but God onely: therefore preſent your ſelues before *Mary* with all humble and ſubmiſſiue behauiour, before you approch vnto her Sonne: and firſt take the aduiſe of *Dominicke* before you proſtrate your ſelues to the mother of God. For it would ſauour of intruſion and much preſumption to thruſt into the conference of a Queene, and not to prepare her vnto the ſame by a Mediatour. Bee you therefore regardfull to gaine the good opinion of ſome one of her familiars and fauourites, by meanes of whom you may more confidently get acceſſe and admittance into her chamber, and haue ſpeedier audience when you are preſented vnto her, whereby your requeſt ſhall bee with greater expedition granted vnto you: for this is the will of him who is the fountaine of all grace.

*Dominicke*, though thou be my ſworne enemy aboue all that are in heauen, yet am I compelled to depaint thy praiſes and haue already made worthy mention of thy Order vpon the day of the conception of the Virgin: and it is Gods pleaſure that men ſhould now bee more

[l] The Saints who are moſt deuoted to the Virgine.

[m] *Scala Cæli*, ſo *Fulgentius* calleth her in his Sermon of the Virgins praiſes: for without the fruit which ſhe carried there had been no ladder for vs to mount vp into heauen, and the tree was as a ladder whereby we were enabled to plucke this fruit.

more deuout & addicted vnto thy Order then euer formerly they haue been, becauſe thou art the Virgins darling, and art able to preuaile much with her in mens behalfe.

You will tell me, that God hath created heauen not for beaſts, nor for Turkes, but for Chriſtians; I grant it, yet for all this your deuotion muſt not coole within you, neither muſt your life bee beſtiall, nay worſe then the conuerſation of Infidels.

The Saints who are full of charity and all perfection will obtaine ſanctification for you, if you direct your prayers to them for that purpoſe, and doe not make interceſſion for theſe temporall and momentary commodities. By performance whereof you ſhall fulfill the will of the Saint of Saints.

You may peradventure conceit that God will come downe from heauen and take you by the hand, and ſo leade you with him to his kingdome: hee doth indeed behold you a great way off, and goes before you with open armes, but before you bee entertained with his embracements, you muſt haue recourſe vnto *Dominick*, *Staniſlaus*, *Bernardus*, *Anſelmus*, *Stephanus*, and to your guard-Angell, and entreat them to conuey you into the Palace of his Maieſty. Alſo thoſe that are deſirous to ſpeak vnto the Queene muſt run the ſame courſe: for it is ſhe aboue all that maketh interceſſion for you, neither is there any better acquainted with the pangs and torments which her deare Son ſuffered for your ſakes, then is her ſelfe. [n] Honour the Angell that is your guardian, for hee is one of the Pages of your Soueraigne King, and alwaies beholdeth the face of God in his full of Maieſty and glory. Be euer carefull of your ſaluation, and ſay vnto him, O my good Angell that takeſt charge of me, lend me thy hand and bring me the directeſt way vnto the Court of this King; and doe me this fauour as to make my introduction vnto ſome grace with your Prince. I tell you that all Saints are Kings and Princes,

[n] Touching the Angels that are guardians vnto men.

and haue great authority and power in the Court of that Soueraigne King. The body of a man is not more different from the ſoule, then is the Court of this world from that celeſtial manſion. If you had but taſted the delicacy of the wine of loue which was broached in the Mount of *Tabor*, without doubt you would deſpiſe all things in cõpariſon of it. This wine is at one time both delicate and pure; but the wine of voluptuouſneſſe is mingled and ſophiſticated with water, and retaineth no ſweetneſſe or ſauour. Who ſo drinketh of the wine of heauen, ſhall quench his thirſt as *Magdalene* did, who dranke at the feet of our Sauiour.

The Court gates of the King of glory are very narrow, and euery one that will, cannot enter in thereat. For firſt a man muſt knocke at the gate of mercy, taking an Angell for his guide, and humility and obedience for his two companions; for you can haue no admittance into the kingdome of heauen if you bee not aſſociated with theſe two vertues. The Sonne of God is the protector thereof, who died obediently vpon the Croſſe: may more, in being obedict vnto his executioners he was obedient vnto the inſtrument of the Diuell, & may therefore in right now challenge obedience frõ him. He who ſhall deuoutly ſerue the mother of God, and *Dominick*, ſhall bee ſure to obtaine plenary remiſſion for his ſins.

After all this, *Verrine* confirmed all with an oath which he tooke very ſolemnly, imprecating the wrath of God vpon himſelfe and all hell. Then hee ſaid three ſeuerall times, but with a great deale of reſiſtance. *Aue Maria*, and in ſaying of *Oru*, he added, *Ora pro illis miſeris peccatoribus nunc, & in hora mortis*, to the honour of the mother of God and of *Dominicke*. And then hee cried, O *Dominicke*, neuer diddeſt thou receiue ſo much honour from a Diuell, but thou doſt merit this and much more; and turning to the Sub-prior, he ſaid: curſed bee thy comming hither, which hath brought ſuch ſhame and confuſion vnto Diuels.

The

*The Acts of the 22. day of December.*

This day in the morning the Dominican father did exorciſe; in the beginning whereof there happened a diſputation between father *Peter d' Ambrue*, Sub-prior of the Couent royall of S. *Magdalene* at S *Maximin* of the order of S. *Dominicke*, and the Diuell *Verrine*, who was one of thoſe that poſſeſſed *Louyſe Capeau*. The ſaid Sub-prior affirmed, that hee could conceiue no true prooſe or demonſtration, to induce him to beleeue, that the ſaid *Louyſe* was poſſeſſed. *Verrine* anſwered him, Thou pleaſeſt me well in not beleeuing it, and in affirming that all theſe extraordinary actions and geſtures doe expreſly proceed from her ſelfe. The ſaid Father ſaid, I will neuer beleeue her poſſeſſion. I perceiue well (anſwered *Verrine*) what thou beleeueſt, thou ſaieſt *Credo*, and non *Credo*, and art indeed irreſolute and doubtfull. Thou maieſt tell mee that thou art bound to beleeue it, becauſe it is an Article of faith. but what commendation is this vnto thee, when thou doeſt not beleeue it? The ſaid father replyed; thou art not able to ſpeake Latine: to which *Verrine* anſwered, God will not haue it ſo, but conſtraineth me to ſpeake in the vulgar tongue. Then ſaid the father. Thou lyeſt in ſaying ſo. I lie not (ſaid *Verrine*.) I tell thee againe, God will not haue it ſo, that *Louyſe* may be the more abundantly humbled, and that wee might haue the greater power to tempt her concerning this point; that ſo ſhee might for a time giue eaſie credit vnto thoſe, who tell her, that either this which ſhee doth, proceedeth from God, or from the Diuell alone, or that all theſe ſtrange deportments, and diſcourſes, are made and counterfaited by her ſelfe. No no, Gods pleaſure is that ſhe ſhould be deiected; for it is no matter of difficulty to beleeue that which a man beholdeth. Then replyed the ſaid father, It is falſe, and thou giueſt my ielouſies no ſatiſfaction

faction. *Verrine* anſwered, What deſireſt thou to build and firme in thee a beleefe that *Louyſe* is poſſeſſed? Doeſt thou beleeue it, or doeſt thou not? I doe very well perceiue that thou art not haſty to beleeue; yet is this a very vnuſuall accident, neither is ſhee poſſeſſed after the ordinary faſhion of many, who ſtriue to expreſſe themſelues with eloquent and affected phraſes, and ſo make a cheate vpon mens beleefe and vpon their ſoules alſo: but I am heere on Gods behalfe, to conuert ſoules, and not to deceiue them.

Then the Exorciſt holding the Booke of Exorciſmes in his hand, commanded him in the Name of God to anſwere vnto ſuch things, as hee would demand of him. But *Verrine* ſnatched away the booke by violence, and threw it to the ground, ſaying, What? Wilt thou exorciſe *Louyſe*, when ſhee is not poſſeſſed? Then hee ſaid vnto her that was poſſeſſed. No *Louyſe*, doe not ſuffer thy ſelfe to be exorciſed any longer, thou art a foole, and art not poſſeſſed. If thou permit them to exorciſe thee, I will cry aloud, that thou art giuen ouer vnto the Diuell; but I will take heed how I ſweare this. Notwithſtanding this, the Exorciſt gaue not ouer to exorciſe and to adiure him that he ſhould anſwere.

*Verrine* then ſaid vnto him, What wouldeſt thou haue mee anſwere vnto? Afterward hee turned to the Subpriour, hauing firſt made anſwere vnto certaine Latin words in the exorciſme, and ſaid, Thou art well skilled in latin, is this latin of the vulgar kinde or no? *Louyſe* vnderſtandeth all this paſſingly well, her Father and Mother haue brought her vp to ſpeake a great deale of latin, haue they not? And ſo mocking him, hee continued on his ſpeech, The Hereticks haue a cuſtome to teach and inſtruct their children in the latin tongue: doeſt thou not know this? Ha! it is but a litle time ſince *Louyſe* firſt learned her *Confiteor*, and was not able to read the office of the Virgin. All this while the Exorciſt ceaſed not to adiure him: vnto whom *Verrine* ſaid, I

will

will not answere to any thing, but am resolued to resist as long as I am able, and when I can resist no longer, I will prostrate my selfe on the earth, and will withstand God with all the force I haue. This he spake in an extreame fury and violence, making semblance as if hee would flee from his place of abode. Then *Verrine* began to speake vnto God, saying, No, no, I will doe nothing. I will oppose my selfe against thee with the greatest reluctancy that I possibly may. I haue no stomach to praise and doe honour vnto mine enemy. * Why should I praise him, whom I would, if it lay in my power, willingly dissease from the place he holdeth? I will doe nothing, it is in vaine, especially since some of his Order are heere present; I will doe nothing. I will not giue them so great an occasion of consolation. After this he said, Hee hath commanded mee to quyet my selfe, and therefore like a gally-slaue I am constrained to doe Gods pleasure, and to say to my confusion and despite, that *Dominick* hath obtained a grant from the Mother of God, that those of his Order may liue in great perfection; yea, that they shall liue vntainted from the pollutions of any mortall sinne. ‖ Yet before hee spake this, in that disputation betweene the Subpriour and him, he had affirmed, that the walls and inclosures did not sanctifie mens soules, and that many times, much villany was hatched in Cloysters: but his purpose was not to accuse any in particular, and that those who were naught did not blemish or lay any aspersion of infamy vpon the good. Then the Sub-priour said, Are not we to commit any mortall sinne by our Rule? *Verrine* answered, No. And being asked if the Order of S. *Francis* might beare a mortall sinne, *Verrine* said that it might: as might also the Order of *Claire*. Then he subioyned, that the Diuell did more cast about to circumuent a man that was in a Religious Order, then to triumph and get the victory of a thousand others: because (said he) wee priuily vndermine the worldlings of these times

* S. *Dominick* an aduersary vnto *Verrine*.

‖ It is a great perfection not to omit to doe well: because omission doth not necessarily imply a mortal sinne.

times, and doe manage them as wee pleaſe, and as the mother would doe her childe: wee ſuggeſt vnto yong women, that they ſhould not be ſo ſtrict in obſeruance of the Maſſe vpon Sundaies and Holydaies, but ſhould bequeath that time to the decking vp and imbelliſhing of themſelues, and to other vanities. To yong Gentlemen wee ſay, thou art yong, now or neuer thou muſt abandon thy ſelfe to thy pleaſures, make much of thy ſelfe, and frequent Tennis-courts, and publick meetings for dancing. Thus doe we take them off from deuout meditations, and quench in them any motion and deſire to be preſent at Euening-ſong, or to doe that which is the duety of a Chriſtian to performe; but contrariwiſe wee doe preſent vnto them a thouſand occaſions to commit villany. But when wee labour to ſeduce a Religious perſon, wee vſe more warineſſe and circumſpection: *Aſtaroth* is he that then beſtirres himſelfe, ſometimes ſuggeſting, that hee neede not make ſuch haſte to ſay Maſſe; ſometimes endeauouring to make him careleſſe in his deuotions, and telling him that it is a matter of ſlender conſequence, and that he ſhould not make it ſo haynous, to bee wanting ſometimes in the obſeruation of theſe petty duties. Much cunning is to be ſpent in hooking in one of theſe, wee muſt knock at his gate, and at his windowes, that we may get entrance into his manſion: yet are wee for all theſe attempts oftentimes croſſed of our deſignement, ſo ſurely doe they ſhut vp all the paſſages that lead into them. I ſpeake it not, as if all did ſo, there are not a few that giue eaſie entrance and acceſſe to *Aſtaroth*.

Then ¶ hee ſaid, that there were three Exorciſmes made againſt him in Heauen, one from God, another from the Virgin, and the third from *Dominick*.

Hereunto hee added, that if hee had power hee would diſgorge all his curſes againſt him, who firſt began the reformation, and againſt all his inſpirations.

Ha *Michaelis*! thou haſt neuer ſeene *Lonyſe*, yet doe we

¶ It is an alluſion to ỳ conſtraint which was forced vpon him by the Exorciſmes. As if hee ſhould haue ſaid that he was compelled three manner of waies, by the will of God, by the merits of the Virgin, and by the interceſſions of S. *Dominick*, all this being acted in a church of his Order.

we ſtriue to gaine ſo farre vpon the beleefe of men, as to perſwade them, that *Romillon* and *Michaelis* haue taught and leſſoned *Louyſe*, but ſhe ſhall bee better examined.

I am not abaſhed, that there are many who beleeue not theſe things, for it is the maner in all new miracles of God, to finde ſome ſtoppe and contradiction, as appeareth in the miracles of Chriſt Ieſus, and in thoſe which were afterwards wrought by the Apoſtles, as alſo in thoſe that were of olde performed by the Prophets.

The workes that proceed from the Diuell are intertained gladly; ſo that when a great euent befalleth, and receiueth no [r] affront or repugnancy, it is an argument that it commeth not from God. Great God, thou haſt many friends at thy table, but how is their number diminiſhed when thou commeſt to ſuffer on the Croſſe? The Kings of the earth vſe to eate alone, but the King of glory with company. *Peter*, when thou diddeſt deny thy maſter, then diddeſt thou begin to ſuffer with him. What ſhould become of the miſerable ſinner, if that all the Saints had liued in innocency? *Magdalene*, what ſhould become of the penitent, if thou haddeſt beene as *Catherine* of *Sienna*.

O bleſſed Mother of God, thou waſt conceiued without originall ſinne, and haſt alone liued without [t] any ſpot or taint at all. *Martha* did follow thee in thy example of virginity, and is a great familiar of thine; as *Magdalene* is of thy ſonnes. Miracles doe euer meete with ſome oppoſition, as appeareth heere in this: for this is a new miracle, & an euident demonſtration of the Omnipotency of God, the like whereof hath not been wrought ſince the firſt being of the world, and yet can God worke a hundred and a hundred miracles, fuller of aſtoniſhment and rareneſſe, then this is. This miracle was wrought by God, at the particular inſtance and ſolicitation of the Virgin, of *Magdalene* and of *Dominick*, and intended primarily for the reformation of his

[r] This for the moſt part falleth out to be ſo.

[t] Original, actuall and veniall.

his order. And curſed bee him that doth reforme it, for they are not few that will redreſſe all diſorders both in themſelues and in their fellowes, eſpecially in the Order of *Dominick*: and whoſoeuer ſhall remaine vnconformable to this reformation, ſhall be in great and imminent danger. Some will ſay, I haue nothing to doe with the reformation; another will obiect, I am of a tender and delicate conſtitution: another will excuſe himſelfe with, Father, I am too yong, and this is too hard for me to vnder-goe. Neuertheleſſe, many ſhall take vpon them the Order of *Dominick*, becauſe his Rule cannot tollerate any mortall ſinne, and becauſe of the Reformation of his Order. And they will make choice of this Order, when they ſhall vnderſtand what great immunities and priuiledges *Dominick* hath obteined for it at the hands of the ſacred Mother of God: vnto whom he was euer exceedingly deuoted, and is beloued againe by the Virgin for his continency and puritie. Many alſo ſhall enter into this Habit when they ſhall heare of the perfection of this Order, and what a ſweete ſauour it rendreth vp vnto the Almightie. In like manner ſhall the Congregations of the Chriſtian Doctrines and of *Vrſula* flooriſh and ſpread their branches, yet without any preiudice vnto other Orders, and the Reformed ſhall liue in puritie as the Angels of God. At the end of the Exorciſmes it was held fit that *Verrine* ſhould ſolemnly ſweare vpon the bleſſed Sacrament, for confirmation of that which he had aboue ſpoken.

And firſt they asked him in what manner he had ſpoken of the Conception of the Virgin: to which hee anſwered in theſe words. Thoſe who are heere preſent are of different opinions. The Exorciſt commanded him to expreſſe himſelfe diſtinctly and cleerly, if it were the will of God that he ſhould vtter the truth herein, and if God had reuealed any thing vnto him concerning this point. Then he plainly told them that [t] ſhe was immaculate from the beginning. Then did the Exorciſt com-

[t] Touching the conception of the Virgin.

command him againe, that hee ſhould more amply diſcourſe of this point before them all: whereupon he beganne to ſpeake in this manner. I affirme that the Eternall Father when hee was reſolued to ſend his Word vpon the earth to repaire the breach of mankinde, and that the Word was ready to doe the will of his Father, then did he determine to create a creature particularly for that purpoſe, to be the bleſſed Mother to his Sonne: who being alſo that King of power, was able ſo to fit all things, that his Mother ſhould co-operate together with thoſe bleſſings and guifts which he would endow her with all; which was iuſt and agreeable vnto reaſon. I ſay, that when hee ſaw and knew (for hee is the wiſedome of his Father) that his bleſſed Mother would not oppoſe againſt that which hee had decreed to doe in a matter of ſuch conſequence and importance, as was the Coniunction of the Diuine nature vnto the nature of man, he iudged it fit and expedient that ſhee ſhould be for euer exempted from the vaſſalage of ſinne, whether it were originall, actuall, mortall or veniall: hence it commeth, that ſhe neuer did treſpaſſe againſt God her Father. And if *Iohn Baptiſt* and *Ieremie* were ſanctified from their mothers wombe, how much more ſhould the ſacred Mother of God out-ſhine them in puritie, when amongſt al the creatures that were euer faſhioned by the hands of the Almighty, ſhee is the moſt eminent and perfect, next vnto the humanitie of her Sonne. And as in God there is no time either paſt or to come, but all is preſent with him, and being beſides a cleere and ſpotleſſe criſtall, that is neuer miſted ouer or made dimme by darkneſſe, he fore-ſaw in this Idea or glaſſe, that his bleſſed Mother ſhould in the whole race of her life gently ſubmit her ſelfe to his good pleaſure, and obey the Angell when hee came vnto her. For if *Eue* had her creation exempted from ſinne, it ſtandeth with reaſon that the ſecond *Eue* ſhould haue a greater dowry of integritie then euer the firſt had. And as the firſt *Adam*

*dam*, being the type and figure of Ieſus Chriſt, was created without ſinne, and from a mould of earth that neuer was mingled with vncleanneſſe; how much more ſhall this ſecond *Adam* ſurmount the firſt in the excellency of his humanitie. And as God tooke from the firſt *Adam* when hee was a ſleepe one of his ribbes, and thereof created *Eue*, ſo God the Father while the ſecond *Adam* that was to come ſlept in his boſome, [u] tooke one of his ribbes and framed [x] another *Eue* from the ſame, that is, the bleſſed Mother of God. The Father contributed thereunto his power, the Sonne his wiſedome, and was content that ſhee ſhould haue a greater portion of wiſedome then the Seraphins or any other creature whatſoeuer, next to his humanity that was to come, and manifeſt it ſelfe vnto the world. And the ribbe which Almightie God tooke from *Adam* when hee ſlept did prefigure and fore-ſhew what I haue aboue declared. In like manner the holy Ghoſt did communicate his goodneſſe vnto her, not that eſſentiall goodnes which is co-eternall with him, but a goodnes of that proportion and magnificence as could poſſibly be beſtowed vpon a pure and immaculate creature. After this diſcourſe, *Verrine* did dictate the forme that was to be held, to giue teſtification that all this was ſpoken and vnderſtood in this manner.

[u] By his eternal knowledge & foreſight into things.
[x] By his intimate graces which are communicable vnto a creature. And it is a metaphore borrowed from the ribbe of *Adam*

Wee whoſe names are vnder-ſigned haue heard and ſeene all that which hath beene ſpoken by the mouth of *Lonyſe Cappeau* who is poſſeſſed by three Diuels by ſome witch-craft that together with them was giuen vnto her: and further we haue heard one of the Diuels named *Verrine*, after much reſiſtance and renitency againſt God and the Exorciſmes, yet being at the length forced by God vnto the ſame, to deliuer all that is heere written touching the bleſſed Mother of God and the Eternall Word, to their glory and the ſaluation of Soules.

He further confeſſed in a great agony and chaſe, that there

there was no ſaluation out of the Church of Rome: that there was but one God, and one holy Baptiſme, and therefore by a conſequent but one Church.

Afterward he ſaid that al theſe acts were, to confirme that which he had formerly touched, concerning the Order of *Dominick*, and to ſhow how agreeable his rule was to God, and his bleſſed Mother, and that this Miracle was wrought in fauour of that Order. Obſerue heere, that this was ſpoken, after that *Verrine* had ſaid that this Miracle was wrought for the glory of God, and for the honour of his bleſſed Mother, *Magdalene* and *Dominick*.

Then to confirme whatſoeuer he had aboue ſpoken, he tooke an oath the ſtrongeſt and moſt binding that a Diuel poſſibly could take, and if euer an oath had power to tye, it was this oath. And addeth, that there were ſome of opinion, that no oath was of validitie before God; yet when hee ſaid vnto his Apoſtles that they ſhould caſt out Diuels, and foreſaw that theſe Diuels being full of all iniquity, would not by their good will obey the commands of the Church, vnleſſe they were adiured in the Name of Almighty God, hee gaue his Church authority ouer Diuels, to bee able to conſtraine thē by the vertue of Exorciſmes. I affirme therefore, that the oathes of Diuels are in force whē they are diſcreetly miniſtred vnto thē. And the oath now inqueſtion is taken with as great ſolemnitie as poſſiblie may be in ſuch a caſe, I hauing ſworne vpon the honoured and bleſſed Sacrament in the Name of the Father Almighty, in the name of the Eternall Wiſedome, which is the Sonne; and in the name of that infinite goodnes, which is the holy Ghoſt. It is alſo taken according to the intention of the whole Church militant and triumphant againſt the meaning of Hell, and any ſiniſter or reſerued purpoſe whatſoeuer, whereof the Diuels many times make their aduantage if the Exorciſt doe not looke about him with great warineſſe. And after hee had taken this

oath, hee called for the wrath of God, of the bleſſed Trinitie, and of the whole Church militant and triumphant to fall vpon him. The like imprecation he made againſt all Hell, and that in the preſence of the whole Aſſembly.

You may heere behold the liſt of thoſe that were preſent and heard that which is aboue ſpoken, and who ſigned their names vnto the ſame, Frier *Peter Dambruc*, *Francis Eillet* Prieſt of the Chriſtian Doctrine the Exorciſt, *Romillon* Prieſt vnworthy, *Godam* Doctor in Diuinity, Frier *Peter Foruer*, Vicar of S. *Baume*, *A. Porchieres*, *Lange*, *Carret*, *Baltazar Charnaz*, *A. Lymory* Prieſt, *Honorat*, *Bœuf*, *Iohn Flotte* Prieſt, *Denis Guillemini* Priour of *Romoules*, Frier *William Cadry*.

Then in confirmation of whatſoeuer he had ſpoken, *Verrin* was conſtrained to worſhip the holy and bleſſed Sacrament, and to ſay three times, *Adoramus te Chriſte, quia per Sanctam Crucem tuam redemiſti hos, non autem nos.*

After the ſaid oath, hee ſaid as hee did the day before three times, *Aue Maria:* and then he ſaid other three times, *Ora pro illis Sancta Mater Dei*: and againe other three times, *Ora pro illis ſancta Magdalena:* and other three times, *Ora pro illis ſancta Martha:* and other three times, *Ora pro illis ſancte Lazare.* But in the Salutation of the Virgin he refuſed to ſay *Mater Dei*, becauſe (ſaid hee) it is a name of the greateſt excellency and perfection amongſt all the attributes of her praiſes.

After dinner in the preſence of the Sub-Prior afore named while he was ſpeaking to *Magdalene*, *Belzebub* returned & entred into the body of the ſaid *Magdalene*, & bad *Leuiathan* come forth, who preſently ꝛperformed the ſame; he ſaid the like to *Aſmodee*, who came foorth like a flame of fire mingled with ſulphure: hee further ſaid to *Aſtaroth*, come thou foorth likewiſe, and he flue out of her with an extreame ſtinke of roſen & ſulphure.

ꝛ Thus did *Magdalene* afterward report.

After

Afterward, as *Verrine* did dictate the disputation that happened betweene him and the Sub-prior afore said, *Belzebub* came and demaunded to haue the two Diuels that were with *Verrine*, to wit *Gresill* and *Sonneillon*. *Verrine* told him they will doe you no good, for thou seest that the Princes who are with thee are able to stand thee in no stead. *Belzebub* said vnto him, come thou also along with me. *Verrine* told him I cannot yet leaue my master, let it suffice thee that I bestow my seruants vpon thee, and immediatly *Gresill* and *Sonneillon* came out of the body of *Louyse*, and shee sensibly felt that they came from her in the manner of winde. Yet did not *Belzebub* leaue intreating of *Verrine* to goe with him. *Verrine* answered, Why doest thou thus intreat mee? I cannot goe, and if I should goe, my [a] presence would preiudice your dessignement. *Belzebub* said, speake not thus, for we are companions. Not altogether so (said *Verrine*) the Diuell hath seduced her and the Diuell shall bring her home to the confusion of all Hell. Then said *Verrine*, wel, I must goe then, but it shal be to conuert the Magician, and bid the Exorcist to [b] take the booke of Exorcismes, and to command him in the name of God to goe thether, which the Exorcist did, and presently *Verrine* came foorth, saying, I goe against *Belzebub*. Then did *Louyse* feele his departure from her like vnto a winde. But as he was comming foorth, hee said, I doe not leaue thee altogether. Being departed from her, *Louyse* remained in her ordinary temper resenting onely the paines that proceeded from the witchcraft.

The same day in the euening were these two women exorcised by father *Francis* Priest of the Doctrine, and *Verrine* began to speake as followeth.

Souldiers follow their Captaine, and when *Belzebub* departed wee went after him. God would winne vnto him the soules of such as are growne stony in their obstinacy: his desire is that you would shunn that which

[a] He speaketh of *Lewes* the Magitian.

[a] See the answere vnto the 5. doubt after the epistle to the Reader.

[b] They that were thus possessed felt themselues much lighter and in greater ease, when the euill spirits departed from them.

is naught, and apply your ſelues vnto that which is good. Wee haue been at *Marſeille*, and haue diuerſe times knocked at his gate, and *Belzebub*, obſerue how ſlender thy forces are when thou doeſt demand for help of my ſeruants. *Belzebub*, thy affaires runne in a low ebbe, and this is the reaſon why thou art now ſo ſad and dumpiſh, *Belzebub* thou art at thy wits end what to follow. Then he ſpake to *Magdalene* and ſaid, *Magdalene*, let not thy courage be abated for thoſe few torments which thou now endureſt, for the paines of Hell are farre more grieuous. After this hee ſpake vnto the Diuels, and ſaid, come all yee Diuels of the aire, all yee Diuels of the earth, and all the Diuels of hell, come all to helpe and ſuccour *Belzebub*; but your comming wil be to no purpoſe, and your aſſiſtance not worth your comming, for all of you are in compariſon, but as leaues of trees.

Then turning to *Belzebub*, he ſaid: be of good cheere *Belzebub*, knoweſt thou not, that where thou looſeſt one, thou ſhalt gaine tenne: ha curſed ſpirit, oughteſt thou not to conſider, that theſe ſoules were not created by thee? Doeſt thou not ſee, that God will take them vnto himſelfe? Thou haſt inueagled thouſands from him, and thinkeſt thou that hee will euer diſſemble this?

[c] An inuectiue againſt the Magician.

If [c] it were poſſible that leaues of trees could weepe, they would ſhed forth teares of blood for this wretched ſinner, ſo vaſt are his offences before God.

Then *Verrine* turned his diſcourſe to God, and ſaid: great God! how good, how bountifull, and how ſweet art thou? I am tortured and tormented, and haue not the patience to behold thy great goodneſſe towards the groſſeſt ſinners, eſpecially towards this man whom I am forbidden to name. O all-powerfull God, why doeſt thou not vntie and let out thoſe heapes of water, or hurle downe thy lightning from heauen to deſtroy this wretch, and to bring him to vtter perdition, who ſen-

deth

deth ſoules to hell more in number, then the haile that falleth vpon the earth? I tell you, God can diſſemble this no longer, neither will he any more indure his execrable villanies: but his pleaſure is, that he be either conuerted or puniſhed. The impatiencie which God taketh at the loſſe of theſe and other obſtinate ſoules, is not ſuch a kind of impatiency as may any way darken or preiudice his perfections, but it is rather an argument in him of vnblemiſhed goodneſſe: for God in iuſtice ſhould dart downe lightning from heauen to deſtroy them, or ſuffer the earth to gape and ſwallow them vp, who haue better deſerued this puniſhment then *Dathan* and *Abiran*, whom the earth deuoured vp for their rebellion. O Lord God, he cannot flie from thee; whether he deſcend to hel, for according to thy eſſence thou art there, or whether he doth imagine to ſtray from thee by wandring like a vagabond vp and downe the world, for thou ſeeſt all, and art euery where: or if he would aſcend vnto heauen, for there the gates are ſhut againſt him. So that if he be not repentant, hee may perchance flie, but he cannot euade.

Great God, thou haſt made reſeruation of three things to thy ſelfe, and wouldeſt not that ſinners ſhould intermeddle or dip their fingers in them, to wit, thy glorie, iudgement and vengeance.

And becauſe the guidance and gouernement of things is moſt proper vnto him, you muſt let him alone in his courſe of gouernement, for he knoweth wel when to take the cauſe of innocencie into his owne protection. What? thinke ye that God will ſuffer this iniquitie to branch vp higher? I tell you he is wearied with his long ſufferance; and therefore wil ſee the end of this inditement, and howſoeuer this buſines ſhal fal, he wil be ſure to faſhion and ſhape it to his glory, & the ſaluation of ſoules.[d] I ſay further, that if he be not conuerted, he ſhal be burned aliue: if he wil needs periſh, God will leaue him to himſelf, for this good God for his part was not

[d] A prediction that the Magitian ſhould be burned.

not wanting to him in any thing. God reſembleth a father of many children, who are all ſtubborne and rebellious againſt him, and will not obey him neither by allurements nor by threats: then doth this father ſay vnto them that they deſerue to be puniſhed, becauſe they are diſobedient to their father, and will not harken vnto him, neither for hope of inheritance, nor for any other admonitions or inducements that may bee laid before them, but doe continue on in their contempt againſt him.

It is a thing full of aſtoniſhment, that God ſhould prouide this great remedy for you miſerable and accurſed ſinners, and yet the number of thoſe that lay hold vpon it ſhould be ſo ſmall. There are ſome that conceiue that God is indebted vnto them, thinking with themſelues, that hee hath promiſed Paradiſe vnto them, and that heauen was not deſtinated to intertaine beaſts or Infidels, but for Chriſtians. It is true, God is vexed with a holy kind of impatience, when he conſidereth the miſchieuous and malitious purpoſes of men: he hath purchaſed their ſoules at an high and ineſtimable rate; for the ſatiſfying of which paiment, it was expedient that diuinitie ſhould be vnited vnto a humane nature. Thou alſo, who art the powerfull mother of God, did'ſt ſuffer much for their ſakes, and wert vnder the Croſſe, and neere vnto thy Sonne: yet for all this, do they renounce thy Paſſion (O God) the nailes, and al other inſtruments of thy torments; and doeſt thou ſtill hearken after them, and willingly ſubiect thy ſelfe to death, to ſaue them? Why art thou ſo fond ouer them; is not thy bleſſed Mother in heauen with an infinite number of Saints and Angels? If all the drops of water in the ſea, all the leaues of trees, all the Starres of heauen were capable to ſound forth thy praiſes, they would all bleſſe thee, O God and giue thee thanks for thoſe manifold benefits which thou haſt conferred vpon men: yea, the bleſſing of their creation alone doth challenge euerlaſting giuing of thankes.

thanks. Beſides this, he hath giuen his Angels charge ouer you, who doe euer intercede on your behalfe, and ſay, they will be conuerted, they will be conuerted, you muſt haue a little patience. The Virgin *Marie* is alſo euer mediating for you, yet are you regardleſſe of all this, eſpecially this wretch, who ſhall either be burned, or be conuerted: for God can no longer ſuffer or looke on villanies of ſo foule a nature; and this will be the end of this buſineſſe.

The meſſengers of the King haue been at his gate and haue diuers times knocked there: I my ſelfe alſo was preſent, but not any way to further the proiect of *Belzebub*.

Then he ſpake to *Belzebub*, and ſaid: Accurſed feind, thou diddeſt imagine that I would combine with thee, but thou art deceiued: for I cannot ſwarue from the commiſſion of my Maſter. I did indeed ſuffer my ſeruants to giue thee aſſiſtance, but for my ſelfe I tooke part againſt thee, and made that iourney of ſet purpoſe to declare vnto him, that as the Diuel had ſeduced him, ſo the Diuell ſhould bee an occaſion to ſet him right in the true way. Then hee tooke a ſolemne oath, that whatſoeuer hee had now vttered, was agreeable vnto truth.

The ſame day, when *Verrine* was dictating that which hee had formerly deliuered touching the immaculate conception of the bleſſed Virgin *Marie*, the Mother of God, he was asked what he meant in ſaying, that the humanitie of the Sonne of God did repoſe it ſelfe in the boſome of his Father, and that then God did forme his bleſſed Mother out of one of his ribs. To this *Verrine* anſwered; You may here cauill and ſay, that then this propoſition muſt bee true, the Sonne is before his Mother. I tell you, that the humanitie of Chriſt Ieſus (as all other things whatſoeuer are) was alwaies preſent with his celeſtiall Father: for with him nothing can bee ſaid to bee paſt, or to come, but all is preſent: the Sonne

is before his Mother, [e] becauſe the Father did firſt [f] behold the humanitie of his Sonne, before hee beheld his mother: yet for all this you cannot properly ſay, that the one precedeth the other, for in God all things are preſent.

[e] That is, with the eye of his grace.
[f] Becauſe of his dignity.

*The Acts of the 23. of December.*

THis day *Verrine* began to make a furious inuectiue [g] againſt the Magician, ſaying with great out-cries:

[g] An inuectiue againſt the Magician.

Accurſed wretch, thou deſerueſt to haue thy life reſtored vnto thee tenne thouſand times, that thou mighteſt ſo many times ſuffer death; yea, thou ſhouldeſt die as oft as thou haſt ſacrilegiouſlie offended.

Notwithſtanding, God would yet deale fauourable with thee, if thy ſelfe giue no ſtop thereunto.

Ha you Capuchins! you ſhall bee puniſhed with temporall calamities, becauſe you did vary from the forme which was preſcribed vnto you. You might well conceiue, that Almighty God hath communicated power vnto his Church, to bee able to command Diuels: and your charity that you ſhould beare vnto your neighbours might haue perſwaded you hither, that you might take information of all things; but hee is not alwaies abſolute, that conceiteth hee is already ſufficiently informed.

Then ſaid *Verrine* to the Dominican Father (who euer wrote what hee deliuered) I muſt goe thither the third time; conſider how God loueth this ſoule: Before Chriſtmas you ſhall ſee the bottome of this ſacke emptied, there was neuer ſuch villany ſeene, neither was there euer the like miracle, or the like remedy. *Verrine* alſo ſaid vnto the Dominican Father, in the preſence of the aboue-mentioned Sub-prior. [h] Take the booke of Exorciſmes, and enioyne me in the name of God to goe the third time to *Marſeille*, to ſolicite and labour

[h] See the Apology vnto the 5. doubt.

labour the conuerſion of the Magician. When *Verrine* iſſued forth, *Greſil* who held his place, declared that he would ſpeake to the Magician in another manner then he did to *Magdalene*. And as *Magdalene* at the firſt would not beleeue, becauſe the Diuell buſied himſelfe in the cauſe of God; or rather becauſe *Louyſe* did take vpon her to teach and inſtruct her, or elſe ſome Diuell in her (as was reported) ſo ſhould not this Magician regard any thing which ſhould be ſpoken for his reformation.

The ſame day in the morning the Dominican Father did exorciſe, & *Verrine* began to ſpeake in this manner,

The will that is guided by the grace of God is able to compaſſe any thing, and is mightier then the powers of hell it ſelfe. How Idle then are they that ſay, I cannot be conuerted? It is vnbeſeeming to adde excuſes to your ſinnes, it was the old dotage of *Adam* and *Eue*.

*Adam* thou haddeſt ſufficient grace to keepe thy ſelfe vntainted, but thou diddeſt ſuffer thy ſelfe to bee abuſed, as many wretched ſinners doe euery day.

The ſoule is the miſtriſſe, and the body as the Chambermaid: yet when the ſoule ſhall ſay, let vs riſe betimes to pray and ſerue God, the body will forthwith oppugne it, and ſay, I am yet but young, let old age firſt approch: we ſhall haue leiſure and time enough before vs, to be repentant.

The memory will ſay, let vs call to mind the bleſſings which are ſhowred vpon vs from aboue: the vnderſtanding will thereunto adioyne, let vs contemplate the goodneſſe, wiſedome and power of the Creator in theſe his bleſſings; and the will is ready to puſh vs on, to loue and feare this good God, becauſe he is the ſourſe and firſt originall of all your happineſſe.

The ſoule will ſay, I will heedfully obſerue thy diuine inſpirations, and will bequeath my ſelfe vnto thy ſeruice, I will endure no longer that my ſeruant ſhould inuade the gouernment of my houſe. To which the chambermaid

chambermaid will reply, Ha miſtriſſe! what meane you to doe with your ſelfe? take compaſſion of your tenderneſſe, you are of too delicate a compoſition, to bee martyred with ſuch auſtere courſes of life: you haue time enough to repent you, ſolace and glut your ſelfe with delights, whiles occaſion is offered, and vſe your goods with freeneſſe and profuſeneſſe, that you may varie and runne through all manner of paſtimes, whiles the time will giue this liberty vnto you. Then *Verrine* ſaid, My words (you ſee) ſauour of the ſpirit and doe maintaine, that the ſoule is and ought to be the miſtriſſe of the body. It is certaine that where the chambermaid holdeth the raines of gouernment in her hands, the family will ſoone ſinke and fall to decay: therefore it ill beſeemes the body to beare ſway, becauſe it reſembleth a woman, who wanteth diſcretion to gouerne her ſelfe; and God will not exact a reckoning from the body, but from the ſoule, and the ſoule ſhall haue the precedency of the body both in the reward and in the puniſhment; becauſe the ſoule ought rather to beleeue him that framed it, then the ſeruant. A blind man is vnfit to raigne, and why? becauſe he is blind. [1] The ſoule is a commonwealth, and if the conſcience bee in quiet, all the reſt is the more peaceable: Hence it is that the ſoule ſhould gouerne and not the body, becauſe it is deuoid of all true apprehenſion of the miſery which it may ſuffer. *Eue* ſpake but once in excuſe of her fault, but the body grumbles and kickes perpetually.

[1] The ſoule compared to a Commonwealth.

Your God hath an armory garniſhed with all perfections, and can euery day preſent new graces, to thoſe that demand them of him, for hee keepeth them in his ſtorehouſe to beſtow them vpon his children. In like manner hath your God giuen the holy Scriptures, the new Teſtament, and the liues of Saints vnto his Church, yet he reſteth not heere, but doth euery day offer new preſents vnto her.

Embrace your God, who for you hanged naked vpon

on the Croſſe; for he is your father, and the bleſſed mother of God is your aduocate, Angels and Saints are your brethren, and their pedigree is very noble. God will alſo ennoble you after the ſame manner, and this nobility is more venerable then all the royalty of decents that may be giuen to the Kings of the earth.

k The King of France lately deceaſed did worthily eſteeme of this nobilitie; he did humble himſelfe, and call vpon his God, demeaning himſelfe in his preſence as a malefactor, and oftentimes heard Maſſe with much deuotion and effuſion of teares. I tell you, many Prieſts doe not ſo attentiuely meditate vpon the greatneſſe and excellency of God, as he did; therefore was his death a kinde of martyrdome, becauſe hee would rather ſuffer death for the regard and reuerence which he bare vnto his God, then giue credit to that which the Magicians had foreſhowne vnto him, and in dying hee pronounced the word *Ieſus*, and recommended his ſoule into the hands of God. Hee had offended his God, as *Dauid* had done before him, and was guilty as hee was, and they were both Kings of mighty Nations: but this had been infected with hereſie, as thou *Louyſe* formerly wert: yet O *Henry*, it is a truth, thou art now in Paradiſe. Be glad *Marie* of *Medicis*, for thou haſt the honour to haue wedded a King, who is now a Saint in heauen: and if thou ſhalt imitate his godly end, God will inueſt thee with the ſame honour: and thou *Dauphin* now a young tender King, bee thou an imitator of the rare indowments of thy father, who was ſo ſolicitous to giue thee vertuous education. And doe you all loue this Prince, for he well deſerueth to bee loued by

k See the Apology vnto the 4. doubt: there is further mention made hereof in the pag.

A diſcourſe touching the late King. *Monſieur* the *Bautreau* Aduocate in the Counſell, doth elegantly (as his manner is) expreſſe this Saint, in the life of *Henry* the 4 lately deceaſed, which was compoſed by him: who did expreſly ſend into Flanders to father *Francis Dampier*, that faithfully collected this hiſtory, to one informed of that which is

heere ſpoken: which for the better aſſurance and atteſtation of the truth, hee ſent vnto him word for word: Although there be alſo other writers thereof. The two diſcourſes in Latine and French did concurre this relation heere word for word: ſo that we dared not to change one title hereof, as we haue forborne the like alteration through the whole frame and body of this hiſtory. God turne it all to his Glory.

you, and curſed be him that ſhall bandy or plot againſt this Prince, and will not yeeld all dutifull obedience vnto him, eſpecially vnto a Prince of ſo ſweet and harmeleſſe a nature as this is: who will proue another *Lewes* in France, that for his great vertue was canonized a Saint. Reioyce little King, for thy father is high in the glory of heauen. I ſpeake now to you, that are but wormes of the earth, examine well your ſelues; for if your Prince did ſo humble and deiect himſelfe, how much more ſhould you be proſtrated in the lowlineſſe of ſpirit? thinke and conſider ſeriouſly of theſe things.

[l] He is called *Struus ſeruorum.*

Since alſo the holy Father doth humble himſelfe, who knoweth no ſuperiour in this world, it is to be admired that you ſhould bee negligent or dainty in humbling of your ſelues.

The ſame day *Verrine* went againe to the Magician; but before hee departed from the body of *Louyſe*, hee diſcourſed of the wretched eſtate of the Magician, and of the mercy of God towards him, almoſt in theſe very words.

[m] A maruellous Apoſtrophe vnto the Magician.

Certainly *Lewes* thou art an hypocrite, and a Phariſie, and vnder the ſhew of piety thou haſt heaped vp ſuch a multitude of tranſgreſſions and other damnable ſacrileges, that they are not to bee numbred. Of a truth *Lewes*, thou doſt out-ſtrip all magicians in malice and impiety, and art the chiefe of all their ſabbaths and aſſemblies. Of a truth *Lewes* the Diuels are of opinion, that hell it ſelfe will not bee ſufficient to afford puniſhments for thee proportionable vnto thy villanies. I tell thee *Lewes*, they will proteſt againſt God, if thou bee not conuerted, & will beg of him, that he would make Hell ſix times more horrid and terrible then it is, that thou mighteſt be tormented there for euermore. Of a truth *Lewes*, *Cain*, and *Iudas* ſhall bee adiudged innocents in compariſon of thee: for Chriſt Ieſus had not as then ſhed his blood for them, as he hath done for thee. I

tell

tel thee *Lewes*, thy abominations are of that heighth & vnsuff-rable presumption: that God himselfe would bewaile thy wretched estate, if hee were capable of teares: and euery one would willingly bring a fagot to burne thee, and would say; Iust God make this impious villaine to liue a thousand times, and so many times to suffer death: yet is it a certaine truth, *Lewes*, that this good God is ready to die againe for thee, and would, if need were, come now downe from heauen, and suffer himselfe to be crucified on this [a] Crosse.

[a] He meaneth the Crosse set vp in S. Saume.

Besides the blessed mother of God and all the Saints doe of pure pitty plead thy cause, I tell thee truth *Lewes*, not that they haue any need of thee, but that thou mayest bring backe those soules which thou hast led into perdition. Of a truth *Lewes* God hath sent his messengers and guard vnto thee, and they haue cast the rod of their power into thy house. Nay, I say more, vnreasonable creatures would beg mercy for thee at Gods hands, if they were endowed with reason. What I deliuer is most true, for nothing is impossible to God, who is able to make a Diuell of an Angell, and a Saint of a sinner.

The same day in the euening father *Francis Billet* did exorcise, at the beginning whereof *Magdalene* moued all the assembly to commiserate her case, by reason of the deepe and extraordinary sighs which shee pitifully breathed forth, whiles the Diuels were inwardly torturing her. And *Verrine* said, you that hope for a future reward, see you obey your God, and you that are already Saints with him in heauen, and haue now the full fruition of grace and eternall glory, as the end and vp-shot of your labours, bee you also plentifull in your duty and obedience towards him. But I damned [a] wretch as I am, expect no recompence of my paines and trauell.

[a] *Verrine* confesseth himselfe to be damned.

The

### *The Acts of the 24. of December being Christmas-Eue.*

THis day in the morning the Dominican Father did exorcise, and *Verrine* discoursed in these words.

Gods pleasure is that all men vnderstand, that the Diuels themselues doe obey him, and tremble before him. I tell you P God was wearied with your impieties, and therefore leaped downe from Heauen to earth in the wombe of his blessed Mother that hee might redresse them. Blessed Mother of God, thy Sonne was impatient to be inclosed vp so long in thy flesh, not for that he deprehended in thee any thing which might distast him, but because his desire was to come into the world, and to yssue foorth from thy holy prison with all the speed hee might, to giue light vnto the world that remained darke, and to make his brightnes communicable vnto his creatures. Of a truth *Mary* thou art the Moone, and thy Sonne the Sunne of this world: the Saints are also the starres that shine in the same. And therefore was this Sunne sent by the celestiall Father not onely to illuminate and deriue part of his light to the Moone and Starres, but to giue light vnto euery man that commeth into the world: which illumination could not spread it selfe ouer the earth, vnlesse he had manifested himselfe to the earth by his natiuity. Wonder not that I haue often said, that this was a worke of admiration: for Kings haue their Pallaces and bedds furnished euen to prodigality, but good God, thou couldest scarce finde a place to bee borne; yet mightest thou haue built for thy selfe a Paris, or haue chosen the cittie of Rome in her greatnes, or haue caused some Royall Palace to bee prepared for thee, for thou art wisedome and goodnes it selfe, and hast created heauen and earth of nothing: Neuertheless, though the guide and prouidence of all things depend of thee, yet wouldest thou not make choise

P A discourse vpon ỹ nativity of Christ Iesus very obseruable & worth the reading.

choise of eminent and magnificent places for thy Nativitie, nor of Queenes and Princesses that might be assistant vnto thy Mother in the time of her trauell.

Great God, thou art more powerfull then all the great ones of the earth, and yet how ill doe thy creatures demeane themselues towards thee.

*Ioseph* q thou diddest doubt at first the veritie of these things, but wert afterwards fully satisfied that the Mother of God was a Virgin before her deliuery, at her deliuery, and after her deliuery. Thus r doe many now question this very miracle which God hath wrought among you, to wit, that the Diuell should tell the truth, but so is the wil of the most Highest, who by his meanes would renue the league and amitie which is betweene his loue and his creatures. O blessed Mother of God, thy Sonne is the true God, begotten of his Father. Let it enter into thy consideration, how choise and exquisite a Mansion did so mighty a Father prouide for this onely and welbeloued Sonne, in whom he was so well pleased: and thinke with thy selfe, what presentments did thy deare Sonne prepare to offer vnto thee as his Mother? Blessed Spirit, where was the goodly beds with all the rich and pompous furniture which thou diddest prouide for thy Spouse? Where were thy easie Litters to carry her? Where were the Caroches? Where were the horses? There was but an Oxe and an Asse there present, for other liuing creatures are too proud to be witnesses to such humility. I say that God refused those creatures that were proud, as is the horse: he reiected the Lyons, who figure vnto vs arrogancy: he cared not for Mules, who are the Hieroglyphicks of malice: hee was onely contented that the Oxe and the Asse should be present, who are beasts full of simplicity and deuoid of maliciousnesse. The Asse pointeth out vnto vs the body, the Oxe the vnderstanding, so as, when the Asse and Oxe doe draw together, they doe beare the yoake of the Lord. The Angels were there the Princes, Lords and Cour-

q S. *Gregory* in his 26 Homily maketh a comparison between *Ioseph* & S *Thomas*, for both of them were scrupulous & doubtful of the truth for a season. God permitting such staggerings sometimes in our vnderstandings, to the end that our assurance may bee the stronger.

r The doubt that some haue of this History.

Courtiers, which is euidently declared vnto vs by that melodious song, *Gloria in excelsis Deo.* Thou *Francis*, couldest well haue distinguished the difference betweene the musick of this world, and such celestiall harmony, for thou diddest so well apprehend the sweetnes of that heauenly Instrument, that vpon the touch of one onely string thou diddest forget nature and those necessary actions of eating and drinking. For it is most certaine, that who so hath but a tast of the sweetnesse of Heauen will haue all the pleasures of the earth in no estimation. Great God! all things are subiected vnto thy will, for doe thou but speake the word, and what is there that dareth resist thee? Hence it is that thou mad'st choice of a poore and contemptible Virgin to bee thy Mother, because thou wouldest paterne and square foorth from thy selfe, a perfect example of humility vnto others.

Who would euer haue affirmed, that such a one as shee should bee the Mother of Almighty God? Who would euer haue thought that her Sonne which she carried in her armes had beene the liuing God, Creator of Heauen and Earth?

In like manner diddest thou yssue foorth from that chast wombe of thy blessed Mother, without any taint or corruption of thy integrity, as a Sun-beame passeth through the glasse without breaking of the same, but rather maketh it more cleere and bright some.

Great God, thy blessed Mother and *Ioseph*, when they were at *Bethlem* were forced to vse an vnknown stable for their dwelling place.

I am much displeased at this thy too great humility, when I obserue the haughtines which swelleth mankind: I meane not Kings and Princes, but I speak of baser and more subordinate fellowes, who are indeed very shrubbs and flyes, yet if they faile in their expectation of the smallest commoditie that may befall them, they presently fall a murmuring, and thinke thou doest them

wrong

wrong, although it be nothing ſo, and that theſe cogitations are miſcreated in them by errors & the wrongfull miſ-apprehenſion of things.

O *Ioſeph*, thou diddeſt enquire after ſome lodging wherein you might retire your ſelues, but there was no roome in the Inne, and why? becauſe they knew you not: for if they had had aduertiſement who you were, they would aſſuredly haue lodged you in their houſe.

But God was content to take harborage in a poore beggerly lodging, being almoſt vntiled and open euery where, and not being locked and made ſure for their ſafety. You therefore that are poore can haue no place for excuſe of your intemperatneſſe and impatiency, but you are to be contented if you haue but where-with-all to intertaine your life and ſoule together. You are not without a ſtable and a cratch wherein to lodge the King of glory, the ſtable is your ſoule, and the cratch your heart.

*Ioſeph* and *Mary* accepted of the ſtable, although Chriſt for his part could haue beene contented to bee borne without doores in the open fields: but hee made election of a ſtable, not becauſe hee had need of it, but in regard that it had need of him, that ſo it being honoured by his preſence, might bee a place of more renoume then all the Kings Palaces of the world. If God had permitted the ordering and determination of this affaire to the will of the Seraphins, or Sages of this world, I tell you they would haue runne a cleane contrary courſe vnto that which God had ordained. But good God, thou diddeſt by inſpiration put it into *Ioſephs* heart to chuſe the ſtable, becauſe thou wouldeſt publiſh vnto the world, that thou doeſt not deſpiſe the ſoule of any man, that ſo, all pretext and ſhadow of excuſe might be taken away from thoſe that would otherwiſe obiect, I am too poore, I am not fitt to lodge my God: for the ſoule of a poore man is as acceptable vnto him as is the ſoule of a King, if it ſtand eſtabliſhed in

the grace of God. The place where God was borne, is no more a ſtable, it is a Palace, and a Church, and many account it a great happineſſe to behold it: ſo thy ſoule ſhall no longer remaine a ſtable, but ſhall become a Temple and a Palace when God ſhal take vp his lodgeing in the ſame. Prophane not therefore this ſtable with mortall ſinne, but rather ſanctifie it, and make it more venerable then this *Baume*, into which no man may enter but bare-footed.

Bid ſinne and Satan, when they labour to thruſt themſelues into that place, to depart from thence, becauſe it is a ſtable reſerued onely for God, to come and take his repoſe therein. Then will your God come vnto you as a little childe, wrap him vp charily in his ſwathling bands, make much of him, cheriſh him, and handle him with gentlenes and deuotion.

*Mary* brought him forth into the world, yet did ſhe not dare once to touch him, much leſſe would you be ſo hardy to handle him if you were acquainted with him: but feare without loue is fruitles and vnprofitable, and if loue ſhould not ſurmount feare, what man is hee that would haue the boldneſſe to appeare before him? Thou that art his Church, how vngratefull a Spouſe ſhouldeſt thou be, if thou diddeſt not make acknowledgement of thy husbands benefits towards thee. Art thou ignorant what the Lord ſaid to *Peter*? Feede my ſheepe, for you that are Preiſts could not be true Shepheards, vnleſſe you were careſull to feede and giue ſuſtentation vnto your flocke. I doe not ſpeake this, as if I would haue you conuey them into ſome fat paſturage of this world, but my meaning is, that you ſhould communicate the Doctrine of their God vnto them.

It is true *Iohn* the Euangeliſt, that thou wert priuy to many myſteries, and haſt not buried thy Talent nor fed vpon theſe royall viands alone, but thy reſolution euer was, to make diſtribution of the ſame to others: and dare you, proud and haughty wretches, conceaue that you

you are humble, and yet will not diuide ſome portion of your knowledge vnto your neighbours?

Beſides ô *Iohn*, thou haſt diuulged the viſions which thou haſt ſeene and thou *Iohn Baptiſt*, thou haſt not bin ſilent all this time of aduent, but haſt ſaid, let all mountaines be humbled, and yet how many mountaines are there that extoll themſelues?

*Michaelis*, thou haſt alſo enlarged thy voice at Aix in imitation of *Iohn Baptiſt* ſaying: Make ſtraight the way of the Lord: yet haue there bin thoſe, that were preſent at thy Sermons, that carpe at thee, and ſay, that thou haſt not a glib and eloquent toung: Others there are, who haue bin meerely incited out of curioſity to harken vnto thee: others murmure, that thy geſture which thou doeſt vſe in preaching, is not graceſull: to ſome others they obiect, that their vaine of preaching is too domeſticke and familiar, and ſay, they had rather heare young Diuines preach, becauſe they are more curious and neate in their compoſures. Theſe are not worthy to heare the word of God, and deſerue to be ſhut vp in the dungeon of Hell, becauſe they will not harken vnto Gods word, whereby they may be nurſed vp to ſaluation.

ſ Then he ſaid, accurſed wretches, do you deeme that the trauells of Preachers are nothing? I tell you, they many times forbeare to feede when hunger ſeaſeth vpon them, and to repoſe themſelues when ſleepe doth ouertake them: they warme not themſelues when they are benummed with colde, and doe trauaile a freſh when they are already tyred and wearied. Wherein they doe like faithfull children who are not allured by the promiſes of Heauen, nor yet affrighted with the threats of Hell; But as a dutifull childe obeyeth his father, not out of any ſecond reſpect but meerely out of affection, ſo the true children of God reſpect not their particular intereſts, neither do they decline thoſe laborious courſes which they haue vndertaken, but diſ-

ſ Touching the labours and paines taken by Preachers.

charge that duty whereunto God by a ſanctified vocation hath called them. And of this number are Preiſts, Religious perſons, and Preachers.

[t] One ſigne and infallible argument of eternall predeſtination, is to heare the word of God with willingnes and alacritie, to make a free confeſſion of himſelfe, to communicate, and to ſerue *Mary* the Mother of God, with all ſubmiſſioneneſſe and deuotion. [u] Then he ſaid, it ſtandeth with good reaſon, that he who was to be the Guardian vnto the Virgin ſhould be inueſted with a prerogatiue of greater excellency then all other Saints, and was to haue precedency of *Iohn Baptiſt* and the Prophet *Ieremy*. For hee was to bee the Spouſe vnto the Mother of God: and was to be the maintainer and putatiue Father of her ſon. *Mary* was indeed thy ſiſter, *Ioſeph* and thou doeſt alwaies ſhew thy ſelfe a deare and truſty aſſociate vnto her. He ſaid further, that *Ioſeph* had for a ſpace a touch of feare and iealouſie vpon him, not vnderſtanding the miſtery which lay vailed ouer in ſilence, neither doe I wonder at it (ſaid he) for *Mary* was not of the humour of the women of theſe times, who doe blab and diſcloſe vnto their husbands all they know: ſhee was of a contrary ſtraine, and did commit all that was reuealed vnto her by *Gabriell* the Archangell who came from that ſupreme Counſell of the bleſſed Trinity, vnto the cloſe cuſtody and guard of ſecrecy and ſilence. Al her words that came from her were full of waight and wiſedome, for *Mary* was not like vnto *Eue*, a multiplyer of words and impertinent diſcourſes.

At dinner alſo *Verrine* ſpake of ſundry ſubiects, tending much to edification: and amongſt the reſt he diſcourſed, that the ſoules in bliſſe did more thirſt after the ſaluation of our ſoules, and the enioying of our company with them in Paradiſe, then Hell and all the Diuels together could after their ouer-throw and perdition; for the power and efficacy of the Saints in Heauen, farre fur-

[t] A ſigne of predeſtination.

[u] *Gerſon* and ſome others hold this tenent, that he was ſanctified from his mothers wombe.

ſurmounted the impiety and malice of the damned. He further ſaid, When you ſit downe to eate, imagine that thoſe bleſſings which are ſet before you doe point out vnto you three things, *Accipe*, *Redde*, *Time*. *Accipe*, take thy refection; *Redde*, giue thanks vnto God; and *Time*, beware how thou bee found vngratefull for ſuch manifold bleſſings.

In the meane ſpace ſome or other had giuen part of a honny-combe to theſe two women, which they had found lying on the ground, and was blowne downe from a tree by the winde. And *Verrine* from this honny-combe tooke occaſion to diſcourſe, and to ſay vnto *Magdalene*, *Magdalene* thou ſhouldeſt propoſe the Bee vnto thy imitation, which ſilently flieth vp and downe and gathereth the extraction of whatſoeuer iuice is moſt precious among the flowers, by this I meane vertues.

*Magdalene* [x] goe thou likewiſe to Saint *Vrſula*, and from euery one of thy ſiſters pluck a vertue: from one gather Humility, from another Patience, from another an vpright intention, from another Charity, from another Obedience: for thus, *Magdalene* doth that induſtrious honny-fly demeane himſelfe, & ſometimes dieth through his laborioufnes and trauell, for hee was framed to take paines. You are to doe the like, and ſhould die after the ſame manner. Then he ſpake further of the bleſſed Virgin ſaying, O immenſe God! *Mary* did beare thee according to thy humanity, and thou diddeſt ſupport her according to thy diuinity: for of a truth thou wer't at one time a litle Childe, and a mighty God.

God [y] would haue the creature to co-operate with him, as is verified in thee O *Mary*: vnto whom although God did inlarge his bounty, and did garniſh thy minde with rare and ineſtimable indowments, yet diddeſt thou ſtill appeare more humble, and ſhouldeſt not indeed be the Mother of God vnleſſe thou haddeſt contributed ſome-what of thine owne vnto his working:

[x] Acquiſition of vertues.

[y] The co-operation of the creature with God.

it being his good pleaſure that his creatures ſhould euer make contribution of ſome-thing. You haue nothing to beſtow vpon him but your will, from which no man is to exempt himſelfe: giue him therefore your body and ſoule, for that will content him.

The ſame day *Verrine* compared himſelfe to a barren and withered tree, and although (ſaid he) God hath ſpouted ſuch ſappe into mee, that by the power of it I doe bring foorth ſweete and wholeſome fruite, yet am I ſtill a barren and an accurſed tree; and ſhall neuer behold the face of God, but ſhall alwaies remaine a Diuell: yet thus much I may ſay, that there was neuer any Deuill raiſed to the like honour as to laud the Name of God, and to accompliſh his pleaſure, as I now am: And he further ſaid, that he had promiſed vnto him a diminution [a] and abatement of ſome degrees of his puniſhment, if he did his duty with faithfulneſſe.

[a] See the anſwere vnto the doubts, the 19. obiection.

## *The Acts of the 25. of December being Chriſtmas day.*

[a] A pious diſcourſe vpon the feaſt of Chriſtmas.

ON Chriſtmas day, towards midnight the three Diuels which were in *Louyſe* were commanded to goe to *Marſeille*, to labour the conuerſion of *Lewis* the Magician. At that time was *Magdalene* lulled, and as it were, benummed with a heauy ſlumber, which proceeded from the Diuell, and indured all the time that Maſſe was ſaying, and the Maſſe once ended ſhee returned againe to her accuſtomed temper.

The ſame day, and houre aforeſaid, the Dominican Father did exorciſe *Louyſe* and *Magdalene*; and then [b] *Verrine* began to ſpeake in this manner. Hee that will come to the knowledge of his God, muſt looke for him vpon the earth, and make inquiry after the litle childe which lieth in the ſtable: as hee is your Iudge, you muſt looke vp to Heauen, and tremble at his Diuinity, but as hee is a litle childe, you muſt intertaine him

[b] Spirits doe goe and come with incredible celerity.

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in your affections. According to his Humanity he is but lite, but according to his Diuinity hee is a great God, and worthy to be praised. Euery one may (if hee will) dedicate his seruice vnto this litle childe, neither can any excuse himselfe from the same, for there is no man but hath an Oxe and an Asse; the Asse signifieth the body, the Oxe the soule; for the soule resembleth the Oxe, that easily knoweth his masters cribb. This Oxe and this Asse must vngrudgingly beare the yoak that their master laieth on them, that is to say, all mortifications, afflictions and troubles, and whatsoeuer else hapeneth vnto a man by the will of God, all which may bee said to be the yoake of the Lord. This yoake is sweete, and this burthen light to all those that doe perfectly loue him: you must not therefore say, I am not able to beare it, for God commandeth nothing that is impossible. It is a truth, that hee indeed was loaden with a yoake that was very combersome, and with a burthen exceedingly heauy, for his Crosse did ouerlay him with an intollerable pressure; yet did hee not call vnto you, behold my Crosse, carry you it as I haue done: No, hee saith not so, because hee knoweth your debilitie will easily sinke vnder the same, but hee saith, carry my yoake, because the burthen thereof is very portable, to those that loue God and serue him as they ought. God hath his troopes of Angels and Saints about him, neither is it to bee wondred that Angels obey him, and that men put his will in execution, but that Deuils, who are already condemned to the Gallies of Hell should yeeld him their obedience, heere is it that doth amaze vs with astonishment and admiration. Great God, why doest thou not cause these things to be deliuered by some Seraphin, or some learned Preacher, and not to bee diuulged by the mouth of this silly woman? Or why should I bee constrained to disclose my name, in an action that is directly preiudiciall vnto Hell, and to my great griefe, that am forced to pronounce it? Then he said, many beleeue

not this; but I anſwere them, they haue not ſeene God nor Paradiſe, and yet they beleeue both the one and the other. Certainly *Thomas* thy God (vnto whom it is impoſſible that hee ſhould tell a lie) hath ſaid, that hee would riſe the third day: and what? did hee not riſe the third day? Certainly hee did, but becauſe thou diddeſt not ſee it, thou wouldeſt not beleeue it, but diddeſt ſay, I will not beleeue it, except I may touch the prints of the nayles. There is none among you that euer ſaw him die in perſon, yet doe you beleeue that he ſuffered death for you. Know you not what God ſaid to *Thomas*, bleſſed are they that ſhall not ſee theſe things that thou ſeeſt, and ſhall beleeue. There is no neede of faith in thoſe things which wee manifeſtly and plainly ſee: as if I ſhould tell you that this Prieſt is ſtanding at the Altar, I imagine you would beleeue mee, neither ſhould this faith of yours containe any greate matter of merite, becauſe you ſee this together with mee. All the fruitleſſe ſciences and ſpeculations of *Cicero*, *Plato*, and the other Heathen Philoſophers, to what purpoſe ſerue they, but to trauell and conſume the ſpirits of a man by imaginary contemplations? Theſe waters cannot appeaſe the thirſtineſſe of the ſoule, and by conſequence are not powerfull to yeeld due and conuenient refreſhments: but the ſmalleſt delights of a ſpirit indued with vertue, doth ſurpaſſe all worldly delectations: and curſed may they bee, who for the fruition of momentary pleaſures heere, hazard the loſſe of that eternall felicity. Your God is a cunning Surgeon, and of the choiſeſt eſteeme amongſt thoſe that are moſt famous: hee well knowes when to ſerch the wound, and foreeaſteth how it may be healed: and apprehending the meanes, he preſently commeth furniſhed with ſuch ſalues and medicaments, as hee conceiueth moſt proper for the cure. God is Father vnto two daughters, Mercy and Iuſtice; but mercy obtained the right of elderſhip in the houſe of God, and you know thoſe that are the elder haue a kinde of pre-

prerogatiue ouer the other. Mercy is ſiſter vnto Chriſt Ieſus, and ſhee is was that ſaid vnto him, that it was fit that he ſhould ſuffer al thoſe torturings and contempts, which afterward he ſubiected himſelfe vnto in his Paſſion. And although both theſe ſiſters proceeded from the ſame father and mother, yet is it a certainty, that the one is in more grace and neereneſſe then the other. For God the Father was more indulgent vnto mercy then iuſtice, yet are they ſiſters, and both daughters vnto him; becauſe he is no leſſe iuſt in exerciſing his iuſtice, then he is gracious in declaring his mercy. It is no argument of imperfection in God, that he powreth down the viols of his wrath vpon the wicked, and rewardeth the good endeauours of the iuſt, it is rather a demonſtration of his omnipotency, to render vnto euery man according to his workes.

Of a truth thy inward parts (O mother of God) are as the ſhop of an Apothecary full of fragrant and aromaticall odours, which the holy Ghoſt hath furniſhed with all varieties of perfumes and ſpices; that is to ſay, with his fruits, and with the abundance of vertues and graces. I further ſay that *Mary* is an incloſed garden, and the holy Ghoſt is the gardener, who could well tell how to manure this bleſſed plot of earth, ſowing therein all kinds of beautifull flowers, and ingraffing goodly and vernant trees, charged with excellent flowers and fruits. Thou (*Mary*) art alſo a tree, thy holy cogitations are the leaues, thy feruent deſires are the flowers, and thy little Ieſus is the fruit that was brought forth for your ſalution. The nature of this fruit is admirable, ſo that it was accounted worthy to bee made a Preſent for the eternall Father, on the tree of the Croſſe, for the expiation of your ſinnes. Let your memory recall into your remembrance theſe bleſſings of your God, and let *Ioſeph* who ſignifieth your vnderſtanding, bow his knees in a corner of the ſtable, and take in ſo high a myſtery with his moſt attentiue contemplation. *Mary* as

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hauing a greater portion of light, is of more reuerence, and figureth vnto vs the will: the vnderstanding laboureth to comprehend him, but the will shunneth such wild conceptions, and demeaneth it selfe like vnto the mother of Christ Iesus, who dared not at the first to touch him, but at length *Mary* who is the will, taketh him in her armes, and beateth him vp and downe; for loue at the last ouercommeth feare. Take therefore the Child Iesus, play with him, and wrap him charily in his swathling bands, hee is but a little one, and therefore very tractable; endeauour then to bee diligent about him, bring with you little bands to rouke him in; and to be breefe, prouide your selues of whatsoeuer may bee needfull for him. Hee is a little child, and yet a great God, as it is written, Vnto you a child is borne, and vnto you a sonne is giuen. Hee is young and tender, his hands are swathled vp, so that hee cannot strike, come therefore and draw neere vnto him; but withall consider that he is also a seuere Iudge to those that refuse to obey his will. If *Abraham* should haue reasoned the case with God, when hee commanded him to sacrifice his well-beloued sonne *Isaac*, and should haue said, how or in what manner is this possible to bee done? I tell you, he had not merited to bee the father of the faithfull. Bee you humbled therefore before this God, and beleeue that he is yonder in the blessed Sacrament, for his body is a glorified body, and taketh vp no place.

I say further, that it is not enough to haue this child Iesus wrapped vp and swathed in his clouts, but you must warme him with the milde heate of perfect deuotion, which is a permanent and standing feruency of the blessed spirit.

He also spake many other things, to wit, that those that were most humble are most high in Paradise, as Christ Iesus and *Mary* doe well exemplifie vnto vs, that loue allayeth and extenuateth labour, for the Di-

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uels[a] failing in the point of loue, are more grieued and extremely cruciated in saying an *Aue Maria*, then in suffering the torments of ten thousand yeeres in hell. It standeth also with reason (said hee) that if Princes bee forced vnto obedience, the inferiour seruants doe not stand out in defiance. Hee further said, that if a man could but see the soule that standeth in the state of grace, and haue a full view of the totall beauty thereof, he would sinke downe and die for ioy and admiration, thinking that he beheld the glorious Deity: but this is a request not fit to be demanded. If thy body complaine of thy hard vsage, say vnto thy soule, Soule, thou must not groane and sinke vnder this burthen, take notice of thy owne worth, how thou art created to sway and haue dominion: be thankfull therefore vnto him that hath framed thee, God is not like vnto men, for a man doth many times omit to doe a good turne to him that hath deserued it from him, and is ingratefull for those benefits which hee hath received: but your God foresaw the ingratitude of men, and heard with his eares their sinnes that cried loud for vengeance, yet for all this his resolution was fixed to giue his Sonne vnto you. Your Redeemer was borne at midnight, receiue him in to you: your body is the stable, your soule the cratch to entertaine him: and although hee bee a King, yet doth hee not disdaine so meane a place as a stable: There is no man therefore that can excuse himselfe: You are to warme this little child, and doe not say, I haue no fier to warme him by, for the holy Ghost is a burning furnace, and will let you haue fier enough if you will but lend him fuell, that is to say, your sinnes, whom hee will cast and consume in the neuer-dying flames of his loue. After all these and many other discourses in a great rage and violent agitation, hee made this abiuration as followeth.

[a] As a man that being obstinately set and bent on a thing, will rather be plucked asunder in peeces, then be beaten off the same.

I *Verrine* in the name of all Magicians of both sexes, sorcerers, and sorceresses doe renounce and disclaime all

all the abiurations which they haue made againſt the power of the Father, the wiſedome of the Sonne, and the goodneſſe of the holy Ghoſt: I do further renounce all the abiurations by which they haue diſclaimed and forſaken the bleſſed Virgin, alsoe Angels, and all the Saints in Paradiſe. I alſo renounce all their abominable impieties through which they haue made choice of hell for their eternall habitation, and haue told God that they did not regard his inſpirations and graces, but deſired an euerlaſting ſequeſtration from him and his Angels. Then in the name and right of all Hell hee cried, I diſclaime all donations and ſchedules which they haue made vnto the Diuell. Afterwards he ſaid, Beleeue me, God is ſo powerfull, that hee is able to cauſe the Diuels to bring together in this Church the bodies of all Sorcerers and witches, that they may heare their ſentence and iudgement pronounced againſt them. I ſpeake in generall, not in particular. Then [d] he added, that therefore God would not vſe the miniſterie of an Angell, becauſe if hee ſhould come inuiſibly, men would ſay that hee was a Diuell: but if hee ſhould appeare in the forme of a man, they would ſay, This is but a man, and would not regard his meſſage. God herein reſembleth a King, who hauing many Princes, ſubiects and ſeruants waiting on him, taketh one of a more ordinary and cheape condition, to bee employed in his ambaſſage: and this hee doth, not ſo much to honour this ſeruant of his, but rather to manifeſt and magnifie his greatneſſe; for he needeth not the countenance or authority of his Ambaſſadour, becauſe all the power and ſplendour wherewithall hee goeth is deriued vnto him from the King. So God would not chuſe any Prince or great ſubiect of his Court, but was pleaſed to ſerue his turne with the moſt ſordide and baſe ſlaues hee could thinke vpon, who are the Diuels, not thereby to honour them with the fame of his employments, but to publiſh the more his greatneſſe and abſolute command, vn-

[d] Why a Diuell was employed in this worke, he being but a contemptible and ſlauiſh caitife.

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to the world. For God compelleth the diuell to bee the inſtrument of effecting his will, and giueth him authority to bring that to paſſe, which hee ſhall adiudge fit, to his greater glory, and to the vtter confuſion of all hell. Hence it ariſeth, that God is pleaſed to make experience of a new remedy, for the conuerſion of ſoules, and for the more ample expreſſion of his bounty. When *Verrine* had done, *Groſſil* his companion made the like abiuration, as afore-ſaid, & that was alſo made by the mouth of *Louyſe* whom he poſſeſſed. After him the third Diuell, that was in the ſame body, and was called *Sonnillon*, made his renunciation like vnto the former; and added, that when the Magicians and witches were there preſent, they were mightily diſmayed to ſee and heare theſe things: and that this would turne either to their greater condemnation, or elſe to their conuerſion, if they would apply their wills thereunto.

Then did they all three confirme that which they had auowed by a ſolemne oath, and added, that ſomething or other they were to diſcourſe of, at the celebration of euery Maſſe.

At the morning Maſſe, the Dominican father began to exorciſe, and *Verrine* ſpake in this manner,

Man is the head and chiefe of his family; it is a thing vnſightly and full of indecency, that the gouernment ſhould bee put into the hands of a woman, for women are to bee ſubiect vnto their husbands. It therefore is proper vnto the head to gouerne, and vnto the maſter to command: the ſoule is the head, the body but the woman: the ſoule is the miſtriſſe, and the body but the chambermaid: yet doth the body euer grudge and grumble againſt the ſoule, ſaying, Why doe we diſquiet our ſelues with this early riſing? we ſhould now take our repoſe, and make vſe of the creatures for our pleaſures and contentments, while wee haue time to doe it; and in the declination and ſetting of our age wee may haue leiſure enough to thinke of our conuerſion. If the miſtriſſe

miſtriſſe bee diſcreet and well aduiſed, ſhee will keepe this chambermaid no longer, that taketh thus vpon her to preſcribe and giue directions, but will turne her out of her houſe. This ought the ſoule to demeane it ſelfe towards the body, when it complaineth, and ought to ſay, *Fleſh*, thou art but the chambermaid, and not the miſtriſſe; it is thy duty to ſerue, not to command. I tell thee, if thou wilt eate hereafter with me of thoſe choice and rare delicacies, whoſe plenty knoweth no ſatiety, thou muſt not now grudge and repine at labour. Knowſt thou not, that it will bee ſaid vnto me, Soule, render me an account of what thou haſt done, thou wert the miſtriſſe, and ſhouldeſt therefore manage thy gouernment with diſcretion. A man that chanceth vpon a ſober diſcreet wife, is in reaſon to intruſt her, and not his ſeruant with the domeſticke and home-buſineſſes of his family: that thou haſt done cleane contrary. You that are men are iuſt of the ſame humour and ſay. Wee are tender and of a delicate compoſition, and muſt a little cheriſh and make much of our ſelues. Others will ſay, let vs bee frolicke, I can liue without working; I haue many goodly poſſeſſions; I am noble in my blood, and am deſcended from ſuch a race: I am able to keepe thus many horſes; maintaine thus many gentlemen in my attendance, and bee waited on with thus many Pages and Lackeies. Another will complaine of his old age, and how vnable hee is to vndergoe the burthen of penance at thoſe yeeres. For this cauſe do thoſe families periſh and lie buried in their ruines, where this curſed chambermaid beareth ſway. Do not you reſemble thoſe that as the Prouerbe noted of them, are facete and pleaſant abroad, but ſullen in their owne houſes. Then *Verrue* ſpeaking to the aſſembly ſaid, you promiſe Paradiſe vnto your ſelues; but thinke you not to attaine vnto it without much ſufferance and aduerſities in this world: for *the ſeruant* is not greater then his maſter: And if God was firſt to ſuffer, and then to haue admit-

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tance into glory, would you expect to enter into heauen on horſe-backe, or in your Caroach? I tell you nay; but you are to come thither on foot, and to bee beſides loden with ſtore of good workes: otherwiſe it will be told you, *I know you not*, you cannot come in, for *I and my children are in bed*. Whereby you are not to conceiue, that theſe beds are beds of doune and delicacy, as ſome lazy perſons might apprehend it: No, theſe words ſhall be ſpoken to the ſtubborne and obſtinate ſinner, that hateth to be conuerted. If you will bee ſaued, you muſt not abandon your ſelues vp to wantonneſſe, which doth emaſculate and weaken all vertuous deſires in you. You all ſtand charged with the heauie burthen of your ſinnes, proſtrate your ſelues before this little child, which lieth in the manger, and come vnto him with the full burthen of your tranſgreſſions, that hee may vnload you. If you ſay vnto mee, you haue no ſinne; I muſt tell you, that it is falſe, for all men are ſinners. Sinne is like vnto wood, pile it vp and lay it on a heape, that when the holy Ghoſt commeth, hee may ſet fire to the ſame, I meane the fire of his loue, which ſearcheth ſtill for ſtubble, and other ſuch combuſtible matter, that it may conſume and burne it. What man can heere excuſe himſelfe? hath not euery one a ſtaffe in his hand, whereon to leane and ſupport himſelfe, which is the will? whatſoeuer you haue beſides, you owe vnto God, but this will is your owne, ſince God hath made it ouer vnto you: and therefore take this ſtaffe vnto you: For God is the ſhepheard and you are the ſheepe of his paſture, whom if the wooſe come to rauin vpon and to deuoute, hee will take the ſtaffe of your will, and will ſwinge him ſo ſoundly, that hee ſhall neuer returne for his prey, but to his owne confuſion.

Then did *Verrine* inuite all the creatures of Heauen, all the Quires of Angels, all Saints, eſpecially the bleſſed mother of God, as alſo the whole Church triumphant

phant and militant, to praiſe God for the repentance of ſinners, eſpecially of thoſe that were obſtinate, as Magicians and Witches, Sorcerers and Sorcereſſes, in theſe words. *Verrine* in the name of al Magicians & Witches, Sorcerers and Sorcereſſes, and by the appointment of that Soueraigne God ſaith, O yee foure elements praiſe yee the Lord, all creatures reaſonable and vnreaſonable praiſe the Lord, whatſoeuer hath grouth or motion laud the name of God: Earth, Sea, Aire and Fire, trees and ſtarres praiſe ye all the Lord, &c. I tell you, that if all the creatures of the world could make their eies guſh foorth with teares of bloud, they would bewayle as much as in them lyeth the impieties of Magicians and Witches, ſo abominable are their courſes before God. All theſe things were pronounced by him whileſt the Prieſt held the bleſſed Sacrament in his hands to giue the Communion to *Louyſe* and *Magdalene*. After this he renounced thoſe abiurations of Magicians and Witches, Sorcerers and Sorcereſſes, as he had formerly done at midnight Maſſe. *Greſill* and *Sonneillon* did alſo the ſame three ſeuerall times, once when the Crede was ſaid in the Maſſe, another time at the eleuation, and the third time at the Communion. In like manner theſe three Diuels confirmed by oath all that was aboue mentioned, in the ſame manner as at the midnight beſore. The ſame day the Dominican Father wrote a letter to father *Michaelis* in anſwere vnto one of his, written the 13. of this moneth, wherein hee intreateth him to come to S. *Baume*.

The ſame day *Verrine* ſaid vnto the Dominican Father, command mee in the Name of God, and by the authority of the Church triumphant and militant to goe foorth about an imployment which God hath impoſed vpon mee: then hee called father *Romillon* and father *Andrew Godan* of the Order of S. *Dominick* to be witneſſes hereunto and then departed.

Moreouer, there happened a very memorable acci-

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dent on the ſame day, for *Belzebub* began to ſpeake in this ſtrange manner as followeth. *Verrine* not long agoe cryed out that all Hell was conſtrained by God to renounce whatſoeuer the Magicians and Witches had proiected; and I [e]*Belzebub* cheefe of the Diuels that are in the body of *Magdalene*, am compelled by the Almighty to make the like abiuration in effect, contrary to my reſolution, and the greatneſſe of my pride. [f] Yes, yes, yes, in deſpight of my ſelfe, and againſt my cuſtomary pride and rebellion in the name of all my companions, I renounce, I renounce, I renounce, I ſay, whatſoeuer I haue ſuggeſted vnto *Magdalene*, aſwell for the time paſt as for the time to come, both againſt her God and conſcience: Yes, yes, yes, I reuoke it all, I condemne and diſclaime it now at this very inſtant.

[e] *Belzebub* conſtrained to make an abjuration.

[f] Before the tribunall of God all things are ſo exactly waighed in all the circumſtances that the Diuels haue nothing to reply againſt it.

The ſame day at high Maſſe were the two women that were poſſeſſed exorciſed by the Dominican father, and *Verrine* began to ſpeake in this manner. Thou God of power, cauſe now an Angell to deſcend from Heauen, vpon this Altar that theſe men may beleeue what meaneſt thou to doe? Wilt thou vſe the miniſtry of a Diuell in a buſineſſe of this importance? Thou haſt here Doctors able and ready to ſay the ſame that I ſay, men will euer bee ſaying that *Louyſe* is not poſſeſſed, curſed be her folly, I could endure Hell better then her.

Then [g] the ſaid *Verrine* began to ſcoffe at *Belzebub* and his Princes in this manner, What *Belzebub*, art thou the maſter of Pride, and doeſt thou now ſlinke away in this ſort? Thou art he that doeſt ſuggeſt vnto the Nobility: What ſir? will you yeeld to him, you are noble and of an ancient ſtock, why will you abaſe your ſelfe before a fellow of ſuch cheapeneſſe? You muſt not doe it, it doth detract from your nobility. Miſerable *Belzebub*, was it not thou that wouldeſt haue throwne God from his ſeate of Maieſty? How art thou now abaſed, hauing nothing to reply, and being ſwallowed vp in ſhame and confuſion. And thou *Leuiathan* the

[g] The temptation vſuall againſt Nobility.

Arch-Doctor of [h] Hereticks, art thou not hee that beſtoweſt vpon them the apparance and ſhew of light? But thy light is nothing elſe but darkneſſe, for no man can giue that which hee hath not. Thou bringeſt an itch vpon the curious, to diſpute of this place, and of that place of Scripture, becauſe it is not interpreted as it ought to bee; and ſeing them to bee proud beyond meaſure, thou diddeſt by this courſe hinder them from humbling themſelues. I tell thee that the proud and curious ſhall not enter into Paradiſe vnleſſe they become humble and lay aſide their curioſity. What anſwereſt thou vnto this, thou art a iolly doctor, and very pregnant in replyes; but I ſee thou haſt litle to ſay for thy ſelfe and giueſt ſufficient proofe of thy inſufficiency. There bee heere very able men that would gladly heare thee argue, but it appeareth that thou art confounded as much as thy companion.

[h] The temptation vſuall againſt Hereticks.

And [i] thou *Balberith* that doeſt ſecreetly whiſper in the eares of Gentle-men, and doeſt tell them, that what they loue in their hart they ſhould oftétimes vſe in their mouth: and by this meanes thou makeſt them to deny and foreſweare God from the head to the ſoale of the foote. Thou doeſt alſo ſuggeſt vnto them; what ſir? doe you not meane to defend your reputation? Can you endure ſuch an affront? Remember ſuch and ſuch ſpeaches, and how he thus and thus belyed you: hee is a baſe fellow, and in an vnder-ranke vnto you; I tel you you muſt reuenge your ſelfe vpon him, and call him into ſingle combate. Thus though they be forbidden by God, excommunicated by the Church, and prohibited by the Kings Edicts, yet are they tranſported beyond their tempet and reaſon, and doe deſire nothing but to come to blowes: neither lyeth it in the power of man to giue preuention vnto theſe miſchances.

[i] Temptations to ſingle combats.

Then *Verrine* ieſted at *Aſmadee*, and ſaid, and thou (accurſed fiend) doeſt perſwade yong folke that it is no ſinne to offend God, and ſo doeſt ſpread a vaile ouer

[k] Temptations againſt youth.

their

their eies, that they cannot haue the light to bee their guide, but are forced to ſtumble in the darke.

And thou *Aſtaroth*, maſter of the ſlouthfull, be thou their ſpeaker, & defend thy cauſe, for thou art a powerfull Prince, and doeſt excuſe no man: Kings and Clergy-men are allured by thy blandiſhments, and thou haſt acceſſe euery-where, euen when the gates and windowes of mens hearts are locked vp.

And [l] thou *Carreau* art he that maintaineſt that *Lazarus* could not be raiſed vp to life, by *Lazarus* meaning the obſtinate ſinner: but I doe hold it as a truth, that he may bee raiſed againe, not of himſelfe, but by the aſſiſtance of the Church and of God, who ſaid, *Lazare veni foras*, and ſo commanded the ſtone to be taken away. Hee it is, that is able without paine vnto him, to doe whatſoeuer ſeemeth pleaſing in his ſight.

[l] Temptations to hardneſſe of heart.

I affirme that God is able to take away the ſtone from the heart of an vnrepenting ſinner: but hee muſt confeſſe himſelfe & receiue abſolution from the Prieſt, according vnto that authority which God hath giuen vnto his Church: and in this manner is the dead raiſed vp to life.

Then he ſaid, hee that wants charity is not truely noble, for true nobility commeth from aboue.

All the Citizens of heauen did reioyce at the birth of the Sonne of God; neither is there any difference there put betweene the ſoule of a King and of a begger, if it ſtand in the ſtate of grace.

[m] A breefe diſcourſe touching the feaſt of Chriſtmas.

Vnto you a child is borne, and to you a ſon is giuen: he is both a King & a Iudge, yet but litle in his nativity, that it might be publiſhed vnto all, how tractable he is and how eaſie to be appeaſed, euen with an apple. The apple ſignifieth the ſoule with the three powers thereof; the Memory pointeth out vnto vs the Father: the Vnderſtanding, the Son: and the Will, the holy Ghoſt. Dedicate and bequeath your thoughts, your deſires, and your workes, to this Childe, whereby you ſhall alſo of-

ſer vp vnto him, the odour, ſweetneſſe and bewty of this apple: this is the preſent that will appeaſe and ſtill him; and for this cauſe was hee made contemptible that you might bee bold to tender the ſame vnto him. He is co-eternal with his Father, which *Marie*, and none but ſhee did at the firſt vnderſtand, yet had he not where to lay his head; giue therefore now vnto him the ſtone of your heart, that hee may make a pillow of the ſame whereupon to repoſe himſelfe. If the deceaſed King of glorious memory ſhould haue giuen his Sonne the Dauphin vnto you, it is to be conceiued, that you would haue receiued him with great ioy and applauſe: the celeſtiall Father hath giuen vnto you the Dauphin of heauen, equall to himſelfe in Maieſty; the Kings of the Eaſt came from a farre to ſeeke after him and to worſhip him, and doth it not become you to adore him in like manner? The time is at hand, that God will fill the voide ſeates of heauen; that great day of the Lord approacheth, wherein hee will place you in Paradiſe for euermore.

Then *Verrine* ſaid, I *Verrine* doe renounce, &c. as is before mentioned at midnight Maſſe. After that, he inuited againe all creatures to praiſe God, for his vnexpreſſeable bounty and infinite mercy, as is afore written. When he [i] had finiſhed his abiurations, *Greſill* followed with the like, and laſt of all *Sonneillon* did the ſame: who further added, Almighty God mai'ſt thou be pleaſed to create a thouſand hells anew for all thoſe that will not be conuerted, giue vnto them a thouſand liues, and as many as there bee ſtarres in the firmament (for all this is very poſſible vnto thee, that they may ſuffer as many ſeuerall deaths, as they had ſeueral liues beſtowed vpon them.

The ſame day in the euening the two poſſeſſed women were exorciſed by Father *Francis Billet* Prieſt of the Doctrine, and *Verrine* began to diſcourſe thus. The heate of hell is not more vnſupportable vnto mee, then

are

[b] Diuers iudgements touching this hiſtory ſee the pag. 27.28.

are thy Exorciſmes, and would God, I had beene deafe when I was firſt exorciſed. Then he ſaid, *Belzebub*, thou tormenteſt *Magdalene*, yet let it not trouble thee *Magdalene*, for it is now our cuſtome to doe thus, becauſe wee were guided neither by reaſon nor counſell. The Exorciſt ſaid vnto him, *Recede maledicte*, who anſwered him in latine, *Non eſt tempus*. And when the Exorciſt ſaid, *Angeli decantauerunt, Gloria, Verrine* ſpake theſe words, the Diuels themſelues did ſay, *Gloria in excelſis Deo*, for that it was no wonder that the Angels did ſing, *Gloria in excelſis Deo*, but the miracle was, to heare this *Gloria* chanted forth by the Diuels: and if it were put to their choice, they would rather make election to ſuffer all the torments of hell then once to pronounce this *Gloria*. Hee [m] farther ſaid, ſome men doe cauill and ſay, that the Diuels cannot deliuer a truth, miſerable and ſtupid wretches, is not God powerful to make Angels and men and diuels to obey him? Others ſay, that theſe are meere iuglings and fables: Others, that they are ſtage-playes and inuentions: Others murmur, becauſe they ſee no ſigne, and becauſe thoſe that are poſſeſſed doe not ſpeake all kinde of languages: Others beleeue that *Louyſe* might cary away theſe diſcourſes which ſhee had vttered from the many ſermons which ſhee had heard. It is not to bee wondred that men beleeue it not, for it is a thing full of nouelty and rareneſſe. And thou [n] *Michaelis* art to examine all this, and then the cenſure of the Church muſt paſſe vpon it. But as hee was eſteemed healthie who was indeed infirme before God, as appeared by the Phariſie, ſo hee eſteemed himſelfe infirme before God, who was indeed ſound and healthy, witneſſe the Publican.

O bleſſed mother of God, thou didſt not imitate *Eue*, nor queſtioned the Angell with [o] *quare & quomodo*, but thou diddeſt forthwith ſay *Ecce ancilla Do-*

[m] Diuers iudgments touching this Hiſtory ſee the pag. 27. & 28.

[n] He did examine this, two ſeuerall times, firſt at S. Baume in ſ moneth of Ianuarie then next enſuing, where he looked into the verification of all theſe diſcourſes, and tooke knowledge of the witneſſes that had been preſent at the acts. In the ſecond place hee did read with great aduiſednes and attention this whole cõpoſure written in the Latine & French copies. There is a likelihoode alſo that the whole body of this hiſtory wil be re-examined at Rome by the authority of the ſupreme Inquiſition.

[o] After the Angel had once ſaid, *Spiritus ſanctus ſuperueniet in te, &c.* ſhee neuer replide againſt it with the *quomodo* of infidelity.

*mini.* The Serpent ſuggeſted vnto *Eue*, God hath giuen you to eate of all the fruit of theſe trees that are in Paradiſe: whereunto *Eue* anſwered, he hath commanded vs, not to eate of this fruit, and added much idle language beſides, ſo that at the laſt ſhee gaue credence vnto the ſerpent, whereupon *Adam* fell alſo by the perſwaſions of *Eue*; but he ſhould haue ſaid, that it was not lawfull for her to take the apple, that he had no commandement from God to do it, nay that he was expreſly forbidden. Wretched ſinner if thy body ſay vnto thee take and eate there is no offence in it, thy ſoule as Miſtriſſe of the body muſt giue checke vnto it, and ſay, I will not venture vpon it, for God himſelfe hath prohibited it: And if thou chance to be ſo ſeduced, beware how thou follow the dangerous tract wherein *Adam* walked, but humble thy ſelfe without asking *quare & quomodo*, but rather confeſſe thy ſelfe to be vnworthy to ſuffer euen the paines of hell for thy ſinnes. Then he ſaid, there are many that ſay vnto the Preiſt, Father reueale and remember vnto mee my ſinnes, but the Preiſt muſt in reaſon anſwere them, it is your part to examine your ſelues, and to diſcloſe vnto mee what your tranſgreſſions are, for I am not God or a Prophet, that I ſhould be able to know the ſecrets of your conſciences; your cauſe is heere to be heard and pleaded, the client ought to furniſh his Aduocate with inſtructions. I tell you in this caſe the Preiſt is to demand his abſolution from him, becauſe he is confeſſed and not the penitent perſon: and men of this humor are worſe then vnreaſonable beaſtes. The Confeſſour is ſharply to reprehend ſuch kind of men, but his reproofes muſt be interlaced with diſcretion, and muſt ſay vnto them that they wittingly, and willingly haue offended, and therefore they are to pray vnto God, for his illumination, who is not dainty to grant the ſame to thoſe, that beg it of him in humilitie: wee muſt ſearch for this light if wee will finde it; and knocke at

Gods

Gods mercie-gate that we may attaine vnto it. For it is the ſiſter of that eternall Word, which doth eaſilie open this gate vnto you: nay I ſay farther that this word is mercie it ſelfe, and yet it is enuironed with awfull Iuſtice. Iuſtice is the ſiſter of mercie, and the indiuiduall companion of Princes: take away the puniſhments of offenders and behold all order in confuſion, and all ciuill Policie trampled vpon and contemned.

P After this hee ſpake to *Magdalene*, and ſaid, *Magdalene* keepe this childe with all the charineſſe that may bee, wrap him vp in the ſwathling bands of the mortification of the fiue ſenſes, for hee is euer preſenting his fiue woundes to God the Father in thy behalfe, which he receaued vpon the croſſe for thy ſaluation. Theſe are thoſe pretious pearles whoſe eſtimate is ſo beyond all value, that God the Father caſting but his eyes aſide vpon them can deny no ſuite which he propoundeth vnto him. Ieſus is a goodly flower in the garden of *Mary*, and alwayes ſtandeth in the ſight and preſence of his Father. *Marcella*, it was thou that diddeſt cry, bleſſed is the wombe that did beare thee, but the diuine word anſwered, rather bleſſed are they which heare the word of God and diligently keepe the ſame.

P An Apoſtrophe vnto *Magdalene*.

Then hee ſaid, O yee Kinges of the Eaſt, you haue worſhipped this childe; what pompe found you with *Ioſeph* and *Mary* his Mother, ſurely nothing but an Aſſe and an Oxe in a ſtable. Who reuealed vnto you that the King of glory was there? you did certainly behold the brightneſſe and radiature of his face as the witneſſe of his Diuinity, with this he ſtrucke the ſouldiers to the ground who came to apprehend him, and to binde him with cordes. And thou good Theiſe, who told thee, that hee that was crucified vpon the croſſe with thee, was a King? I am ſure thou didſt not behold any Crownes, Scepters and Triumphes, or any ſuch cuſtomarie pompes and preparations: yet didſt thou

thou not deſiſt from crying *Memento mei cum veneris in regnum tuum.* For although hee had a crowne of thornes platted vpon his head, yet inſteed thereof hee hath acquired for you a crowne of immortalitie, and in ſtead of his nakednes, hee hath clothed you with the robes of glory. If a King ſhould ſay vnto a Gallie-ſlaue, I will take thee for my adopted ſonne, were not hee ſenſeleſſe and dishearted, if he ſhould replie vnto the King; Sir, I am tyed vp heere with a chayne and therefore I will not bee called your ſonne. You are all guiltie of high treaſon, and your eſtate baſer and more full of ſlauerie then thoſe that rowe in Gallies, for they at the leaſt canne beholde the Heauen and Earth, but you that are ſinners are ouertaken, and incompaſſed with darkneſſe. God ſaith vnto you I will make you Kings, I will enroll you in the catalogue of my children, I will ſet you at mine owne table, and will inrich you with all my treaſures, onely clenſe your ſelues, and purge your ſoules from thoſe filthy and ill ſauouring ordures wherewithall it is is defiled. O Chriſtians, bee not ſolicitous how to nouriſh your bodies, but be you carefull for the foode of your ſoules, receaue the Communion often, for Chriſt Ieſus is many times conſecrated, and many times ſacrificed. Before you doe communicate, ſee that you diligently examine your ſelues, for you cannot too worthily approach vnto this table, for although you ſhould liue a 100000. yeares, yet ought you euer to prepare your ſelues: Let your humility keepe wing with Gods mercie, for ſo you ſhal draw vnto you the humanity and diuinity of your God. O bleſſed mother of God you haue attracted the God of Gods from heauen to be conuerſant vpon the earth: he made this great leape (as a Giant) becauſe you became the ſeruant of ſeruants, whoſe humility when hee had once perfectly vewed, hee preſently made choice of you for his Mother.

The holy Ghoſt is the God of loue, of deuotion, of good

good desires and of compunction: knock at his gate, and hee will giue you whatsoeuer you shall demand of him, as he did inlarge his bounty to *Magdalene*, *Peter*, *David*, and the good theefe. Besides, all these Saints are most ready to fly to your aide, and doe desire your saluation an hundreth thousand times more then your selues.

God hath made three things, vnto whose greatnesse no other worke of his can aspire vnto: that is, Heauen, the humanity of his Sonne, and his Mother. *Ioseph* noteth vnto vs the vnderstanding, and *Mary* the will: Say therefore vnto *Mary*, teach mee to obey and loue my brother: Say vnto *Ioseph*, (who is *Maries* guardian) make me to apprehend and to bee sensible of my misery: and then will this childe streame downe vpon you the dew of his grace, and feare; of his loue, and obedience. Your Redemer obeyed his Mother and *Ioseph*, yea he was content to stoope vnto the commands of the ministers of Satan, not that he would thereby adde any reputation vnto him or his kingdome, but because hee would be a president vnto the proud of his great humility. The Diuell doth heere discourse of wholsome and vsefull obseruations, do you cull out the things that are good (as if a wicked Priest should propose these exhortations vnto you) and if you will not, I tell you, you shall not be by me [a] constrained thereunto. After all this he tooke his oathe, and did call the wrath of God vpon himselfe, if he had not sworne sincerely and in truth: he also added *Sancta Maria ora pro eis*, *Sancte Ioseph*, *Sancta Magdalena*, *Sancte Dominice*, *Sancte Stephane*, the arch-enemy vnto *Sounteillon*, *orate pro eis*. Cursed bee they who say, that the blessed Saints doe not make intercessions for you.

[a] Obserue that he tyeth no man to beleeue him. See the answere vnto the 2. obiection after the Epistle to the reader.

The

*The Acts of the 26. of December being the Feaſt of Saint Steuen.*

THis day in the morning the Dominican Father did exorciſe, and at the beginning of the Exorciſmes, *Sonnesillon* who was in the body of *Louyſe* began to diſcourſe in this manner.

I am conſtrained to ſpeake of *Stephen*, and concerning ſuperſtition. Come hither *Aſmodee*. Thou art that accurſed one which teacheſt Magicians to vſe ligaments, portractures & reſemblances of wax, braſſe and ſtone, together with other abominations of the like nature, to the end that they may fire men and ſet an edge vpon all fleſhly prouokements vnto luſt. Then doeſt thou cauſe the Prieſt who is the Magician, to baptiſe theſe ſtatues, wherein he doth commit a moſt grieuous ſinne, ſo that he that ſhould baptiſe a Doue, an Eagle, or any other foule of the aire, ſhould come farre ſhort of the abomination of the ſame: for the birds doe after a ſort bleſſe God by their melody and voices; although they haue not a capacity of being baptiſed, becauſe they are beaſts and are without vnderſtanding: yet doe I affirme, that thoſe who ſhould doe this, ſhould bee leſſe culpable and ſinfull, then thoſe that baptiſe theſe idols which are the ſtatues of Diuels. O execrable Prieſt how careleſſe art thou of thy dignity and calling? I ſpeake of wicked Prieſts not of thoſe that are good, in generall not in particular, and I doe aduertiſe you, that they are Magicians, and by a conſequent, ſlaues vnto ſinne and Satan.

[a] The ſlights and ſubtleties of *Aſmadet*.

[b] There are many ſorts of Magick, of Magicians and Witches, Sorcerers and Sorcereſſes. Ha wicked *Aſmodee*, thou blindeſt and ſeduceſt the great ones of the world, by telling them: you are mighty and powerfull, who will call you to an account if you offend God? You may doe whatſoeuer your heart deſireth, none dare re-

reproue you. The law is not made to cage in or controule such as you, you are he that made the law: who then dareth to wagge his tongue or to attempt any thing against you? There are also some great personages that giue eare vnto Magicians, and are schollers of this Diabolicall Art, that by the assistance thereof they may aspire vnto places of greater eminency.

*Asmodee* thou art euer whispering in their eares, and saying, Sir you are a Prince, sublime your braue conceptions, and lift them vp to a kingdome, then you are to thinke of an Empire, and then you must conquere the whole world, like another *Alexander*. By these meanes their repose is diseasoned with these wilde and whirling apprehensions: and they are many times so forgetfull of man, which they continually beare about them, that they giue commandement to be adored as Gods: as appeareth by him, who waded into the Sea, to see if any thing were mightier, and more powerfull then himselfe. The Deuill doth cherish all ambition, and whatsoeuer sauoureth of goodnesse he hath in detestation: hee doth euer solicite all sorts of men of what quality or condition soeuer they bee. But would to God hee onely insinuated himselfe vnto the houses of great personages, hee is euery-where, and tempteth all persons without choice or distinction of sexes. This [b] appeareth in *Nabuchodonosor*, who was tempted with a desire, that whatsoeuer hee did eate, might be conuerted either into gold, or into the semblance and shew of gold; who for his pride was afterwards by Gods permission transformed into a beast, and so at last became humble: for when he remembred what he was, and grew penitent for his excessiuenesse of pride, hee afterward was thought worthy to be saued, [c] *Salomon*, I can tell you, was the worlds wisedome, yet did the Diuels intrappe and take him by Magicians and women, so that he is now burning in the flames of hell because he neuer was bruised and humbled with such repen-

[b] This is a description of pride and selfeloue, which esteemeth that the hayres and nayles, nay the very excrements themselues are as gold or pretious stones.

[c] Touching the point of *Salomons* saluation there appeareth no certainty of any thing touching the same in the Scripture. There are arguments of both sides, and the Doctors of the Church do differ in their opinions vpon this particular. It is euident that *Nabuchodonosor* repented. See the Apology vnto the 4. doubt, after the Epistle to the reader.

repentance as deſerued acceptance from God. *Dauid* indeed offended his God, but hee did ſeriouſly repent, dewing and watering his couch with teares, and eating his bread mingled with aſhes, that hee might declare vnto all, how much his heart was humbled and made tender.

He further ſaid to *Aſmodee*, Accurſed ſpirit, thou art alſo he, that doeſt vaile and caſt a miſt ouer the eyes of ſuch ſoules as are ſeduced by thee, and then thou lockeſt vp their eares, that Gods word may not pierce and penetrate euen to the pith and inmoſt part of the heart: that ſo being both deafe and blind, they may loſe all hope of their ſhare in the kingdome of God. I meane not the deafneſſe and blindneſſe of the body, but a ſpirituall deafneſſe and blindneſſe, for it is not doubted but thoſe that are corporally blinde may enter into the kingdome of heauen, neither is the light of this world neceſſarie thereunto: elſe what ſhould become of the poore men that are blind? there ſhould not one of them be ſaued; therefore I ſay that God ſpeaketh not of the light which wee ſee and comprehend, but of the light of faith. Then he [a] ſpake to *Baalberith* and ſaid, Impious and accurſed *Baalberith*, thou art he that doeſt continually make Gods name to be blaſphemed. Thou alſo ſuggeſteſt. What? are not you a great counſellor? doe not you moderate the ſcales of Iuſtice? are not you a great familiar of the Kings? whereof ſhould you ſtand in feare: Vpon theſe ſuggeſtions doeſt thou lay the firſt foundations of ſingle combats and Magicke. But thou thy ſelfe being blinde and full of villany, doeſt make thoſe to fall, that followes the paths wherein thou doeſt trace. Thou doeſt alſo ſay, Your ranke and quality will beare thus many Lackeys, thus many Horſes, thus many Pages: for from theſe externall apparances will men iudge of your true Nobility: but I tell thee, [b] true Nobility is euer accompanied with liberality, and as it is ſtudious to act thoſe deeds that ſauour of charity and bounty;

[a] The ſlights and tentations of *Baalberith*.

[b] Touching true nobility.

bounty; ſo doth it hate all viciouſneſſe and prodigality. Thou wilt neuer ſtand forth to anſwere for thy Diſciples, when God ſhall demand of them an account of their workes. Reſiſt the Diuell and he will fly from you: there are too too many that ſuffer themſelues to bee deceiued: for ſome will chaſe at the poore that beg almes of them, and tell them they are too importunate; yea they will not ſtick many times not onely to withdraw their almes, but to beſtow many ſtripes and blowes vpon them: others ſay vnto the Diuels, giue vs a dinner in this world, and wee will beſtow a ſupper vpon you in the world to come: others there are that will lay an imputation vpon a whole company, for the deſault of ſome one that doth not orderly demeane himſelſe. Behold *Baalberith*, curſed are all thy doctrines and inſtructions. Hee [c] further ſaid, There are thoſe who when their children are bewitched, will vſe vnlawfull meanes to know who the witch is that did it, and in ſtead of hauing recourſe vnto God that hee may by his good bleſſing cure the ſame, they goe vnto a witch, and entreate him to come and heale their children: wretches as you are, your misfortune proceedeth from the Diuell, and you with your children were innocent, but are now partakers of the euill. Ought you not to goe to God, who knoweth the reaſon why he hath permitted this euill, and not to the Diuell or the ſorcerer, to vnderſtand from them the remedy? you ought not to haue familiarity with him, but to giue the Church notice of the ſame, and ſeeke redreſſe from them, who haue the care and charge of ſoules: But cleane contrary vnto this, you eate and drinke with ſorcerers, and by a neceſſary inference with the Diuell, vnto whom they haue abandoned themſelues bodies and ſoules, ſurrendring vp their part of Paradiſe, and all the pretenſions they may haue for heauen. [d] Nay I ſay further, they are of that impious and execrable diſpoſition, that if it lay in their power, they would betray God into the hands of Diuels.

[c] Againſt thoſe that goe to witches.

[d] The outragious madneſſe of Magicians.

Diuels. The [e] Diuels doe alſo cauſe them to renounce that naturall affection which they ſhould carry towards their fathers and mothers, and to all thoſe vnto whom they are tyed vnto by propinquity of blood: they forbid them to pray for them, and which is more to bee abominated, they doe many times command them to murther them: for it is the cuſtome of Diuels, to miſchieue thoſe whom they ſhould loue, and to returne euill for good; as it is the property of God to render good for euill. I ſay further, that the children of darkeneſſe, doe ſerue the diuell with more diligence then the children of light doe their God; [f] yet is there a great difference betweene the ſeruice of God, and the ſeruice of the Diuell. for your ſeruice vnto God is aſſociated with a ſetled and in-diſturbed repoſe, but the bondage of the Diuell is full of great vexations: for he commandeth them day and night, winter and ſummer, in ſickneſſe and in health, and in what ſtate ſoeuer they bee, they muſt make their apparance, and if they faile but the leaſt ſcruple or minute of time, I tell you they are well beaten for their ſlackneſſe, ſo that a gally-ſlaue is not ſo manicled and bechained, nor a lackey ſo buffetted and beaten, as they are chained and beaten, that make but the leaſt omiſſion in the Diuels ſeruice: and which is worſe, he giueth leaſt recompence vnto thoſe that ſerue him moſt, for he hath nothing indeed to beſtow vpon them. Doe you ſerue him with the greateſt faithfulneſſe that may bee, yet all the reward you ſhall gaine thereby, is nothing but the horrid paines of hell; witneſſe thoſe that haue died without confeſſing themſelues, and ſuch as haue departed the world in the like ſort: I ſpeake in generall not in particular. The children of God when they die, doe recommend their ſoules vnto God, ſaying, *In manus tuas, &c.* But the laſt words that the children of *Satan* breath forth are, [g] *The Diuell take me body and ſoule.* This is the recompence which they demand of him, whom they haue ſo induſtri-

[e] The witches that were conuerted did aſſure vnto vs that this was true, ſo that they are but plagues and the authors of miſchiefe in the houſe where they abide.

[f] It is a toyle to ſerue the Diuell, but it is a repoſe and contentment to ſerue God.

[g] The finall obſtinacy and hardneſſe of heart of witches, together with their blindneſſe of vnderſtanding.

induſtriouſly ſerued, and this is it which he hath promiſſed to beſtow vpon them. And certainly they doe well deſerue hell.

Then he ſaid to *Aſmodee*. What ſaieſt thou? Is it not all true which I haue here deliuered? *Aſmodee* anſwered, that it was ſo. *Sonneillon* replyed, ſweare (*Aſmodee*) that it is true, and I will take my oath with thee. *Aſmodee* ſaid, I will not ſweare with thee. [b] *Sonneillon* anſwered, ſweare thou then by *Lucifer*, and I will take mine oath on the behalfe of God. To this *Aſmodee* replied, I tell thee I will not ſweare, yet I confeſſe and doe aſſure euery body that what thou haſt ſaid is conſonant to the truth. Then ſaid *Sonneillon*, doe you not perceiue the malice of this accurſed fiend. Hee vſeth theſe tergiuerſations and delaies, to flagger your beleefe; and it is Gods pleaſure that you ſhould merit more in that God (to try you) will not comn and him to ſweare, then if hee had actually commanded him to take his oath; for then hee muſt of neceſſity obey. But let it ſuffice, that I doe ſweare by the liuing God, that whatſoeuer I haue aboue ſpoken is moſt true, and therefore let this ſatisfie you; which being ſpoken he accordingly tooke his oath. [i] Hee further ſaid, I will alſo ſweare that the Church will approue of all this, and that neuer Diuell ſpake in the preſence of his Princes as I haue done: hence it is that I ſhall [k] receiue an abatement and mitigation of my torments. Beſides, God would neuer endure that this ſhould be acted if it were counterfaited, becauſe it would ſet open a vaſt gap, to let in the perdition of many ſoules.

He further ſaid, conſider heere the goodneſſe of your God, whoſe manner is to ſet firſt before you thoſe things that are worſt: for you know that hither-vnto, the viands which were ſerued in vnto you, haue not been very pleaſing, becauſe wee did nothing but ingeminate your offences. Wee muſt therefore now ſerue in vnto you a banquet of confections. Then [l] he ſaid, God hath

[b] The Dialogue between *Sonneillon* and *Aſmodee*.

[i] This oath containeth foure remarkable points and obſeruations.

[k] See the Apology vnto the doubts. the 10. obiect. after the Epiſtle to the Reader.

[l] A diſcourſe touching S. *Stephen*.

hath commanded me, who am a great enemy vnto *Stephen*, to praise those that in imitation of *Stephen* doe forgiue their enemies; he pardoned those that maliced him after the example of his great master Christ Iesus, saying, *Pater ignosce eis, quia nesciunt quid faciunt.* But O great God, why diddest thou not first recommend thy mother to *Iohn*, and *Iohn* vnto thy mother? the reason was, not because thou wouldest not doe it, but because thou wouldest giue an example vnto all the world, of remitting and pardoning the iniuries done by their enemies.

The riches of this world are but trash and of-scowring in comparison of Paradise. You will heere obiect: What, is there filthinesse in Paradise? I say vnto you, that there is not, for no vncleane or imperfect thing can enter into heauen, but I call riches trash, because the Elect make no account of them, and the blessed Saints doe not esteeme of siluer, gold, precious stones, and all the riches of the world.

The seruant is not greater then his master: the Master entred not into heauen on horsebacke, but naked, and hanging vpon the tree of the Crosse. Why therefore should you tremble at afflictions, troubles, persecutions, or whatsoeuer may deiect and make you humble? it is for your good and his glory that these crosses make you thus to double vnder the waight of them, for by this meanes will he place your soules and bodies in Paradise.

O wondrous accident! the world is conquered with the desires of it, *Satan* is an enemy to *Satan*, and his kingdome is rent and diuided within it selfe, not by his consent, but by an vnresistable compulsion. After all this discourse he said vnto God, [m] Ho! cause an Angell to speake, or a man to deliuer these things, and let mee be freed from this vnpleasing office. There are indeed many Preachers, but few harken vnto them, and if any goe to heare them, they goe to surprise and entrap them

[m] *Samuillen his constraint.*

them in their ſermons, and to quote their geſtures and actions. O blindneſſe! that men ſhould bee more attentiue to the voice of the Diuell, then to the word of God vttered by a Preacher. Imitate *Stephen* and pray for your enemies, for by this prayer did he merit to behold the Sonne of God, and did win *Saul* to the boſome of the Church, who before was a perſecutor of the ſame, and did keepe the garments of thoſe that ſtoned him: And *Saul* thou knoweſt, that his charity did plead for thee at the barre of the Almighty. *Stephen* whiles hee was yet young was one of the firſt Deacons and Treaſurers of the Church, a louer of the poore as if they were his brethren, and a great familiar of God: it was therefore needful that he ſhould ſuffer, as did you *Margaret*, *Vrſula*, and the 1100. Virgins, and alſo you *Catherine*, *Barbara*, and *Catherine* of *Sienna*: that ſo by your examples others might be leſſened to be filled with ſufferance and patient bearing of whatſoeuer tribulations ſhould bee laid vpon them. And thou *Stephen* if thou haddeſt not been ſuch a notable inſtrument of Gods glory, as thou wert, the Apoſtles would neuer haue thus eſteemed and honoured thee. Say but (*Father*) euery day for thine enemies, and it is ſufficient, for it is a powerfull prayer and full of efficacy. The abridgement of all perfection is, to pray for your enemies, and it is a [n] well-pleaſing ſacrifice vnto God, for he loueth the ſoules of his enemies a hundreth times more, then he doth the bodies of his friends: and one *Ave* ſaid for your enemies is of more waight and importance, then an hundred (*Pater*) for your friends. It is an eaſie matter to pray for your friends, but it is harſh and vnpleaſing to pray for your enemies and ſuch as go about to kill you: this is a morſell not eaſily ſwallowed, yet doth it exceedingly conduce vnto ſaluation, and is the path which chalketh out vnto you the way of life; if it be done in vprightneſſe of intention, in purity of conſcience, and in charity, for the glory of God and ſalua-

[n] The powerfulneſſe of prayer for our enemies.

tion of ſoules. I tell you ſuch prayers are no leſſe effectuall then the prayers of many Saints; yea then extaſies and rauiſhing in ſpirit, and other ſuch admirable myſteries. Hee that prayeth for another, hath ſaid enough for himſelfe. Then hee ſaid vnto *Belzebub*, thou art ſtartled at that which I haue ſpoken, I plainly ſee that it doth much diſquiet thee: what anſwereſt thou vnto theſe things? And thou *Aſmodee*, make thy part good if thou haſt what to reply: but I ſee you are tongue-tied and cannot anſwere, therefore I will proſecute theſe things further. Then he ſwore that al which he had ſpoken ſhould by publicke approbation bee allowed: and ſpeaking to himſelfe, he ſaid: O o *Sonneillon*, thou art hee which tempteſt men with enuie, and doeſt withdraw men from praying for their enemies: for this cauſe Gods pleaſure is thou ſhouldeſt ſpeake againſt thy ſelfe and againſt all hell, hee hath taken thy owne weapons and forced thee to beate thy ſelfe with them. Then he was asked touching three Articles, firſt of the ſtate of *Nabuchadonoſor*, next of the ſtate of *Salomon*, and then whether hee had ſaid that S. *Stephen* was broiled vpon a gridiron, for thus did ſome vnderſtand him. He directly made anſwere, that *Nabuchadonoſor* was ſaued, and *Salomon* damned, that this opinion was a p probleme in the Church, and that his damnation was reuealed to many Saints, but in modeſty they would not attempt to make it knowne: that now God will haue his Church to be certified of the truth therof, for many reade his fault, but no man euer ſaw any mention of his repentance: that God would cleere vp and diſpell all the doubts that ſhadow his Church, before the conſummation of the world: for he will endow his Church with ſome new donations, and will enrich his faithfull Spouſe with ſome freſh remembrances of his affection. And this ſtandeth with reaſon; for if a King to grace his Queene will make expreſſion of the affection which he beareth towards her by new gifts and preſentments,

o The tentations of *Sonneillon*.

p It is a probleme in the Church.

ſentments, how much more ſhall God being more great and good then the Kings of the earth haue both ability and will to enrich his Church with new immunities and endowments. *Iohn* the Euangeliſt, thou art an Eagle and haſt ſoared higher vpon the wings of diuine wiſedome then any other: and although many myſteries haue been reuealed vnto thee, yet diddeſt thou not vnderſtand all of them, for the Armory of God is inſcrutable and full of hidden perfections, and hee may from thence, when it ſeemeth good vnto him, bring forth many ſtrange nouelties. I affirme further, that neither the higheſt Seraphin, nor the bleſſed mother of God her ſelfe doe comprehend all the ſecrets of her Sonne, or of his humanity. For God is aboue all, and after him is *Mary*, who although ſhe be a woman, yet is ſhee the ſecond after God, and is neuertheleſſe the mother of God.

After dinner, *Sonneillon* vttered many things tending to edification, that Vertue was aſcended vp to heauen, and in her aſcent had let her ¶ mantle fall, which, Impiety that remained vpon the earth, tooke vp and clothed it ſelfe therewithall: vnder which couerture and maske it commeth abroad to deceiue men, who otherwiſe would decline the rock of ſuch ſeducements. He further ſaid that the damned ſhould bee puniſhed in all the faculties of their ſoule, in their memory, vnderſtanding, and will, together with their fiue ſenſes, and all this by the viſion of Diuels. At the euening *Verrine* ſaid, that the time would come that his † name ſhould bee raſed out, and that many men ſhould ſee the ſame. The ſame euening *Louyſe* was not exorciſed, but *Verrine* made a terrible inuectiue againſt *Magdalene*, becauſe ſhe grew coole in the acknowledgement of Gods mercie towards her, and had not yet humbled her ſelfe with a full and perfect repentance. Then he admoniſhed euery one in particular, how they ſhould diſcreetly carry themſelues in that great buſineſſe of their ſaluation.

¶ The mantle of impiety.

† He repeated this ouer diuerſe times, time will make the truth thereof to appeare.

*The Acts of the 27. of December being the feaſt of S. Iohn.*

THis day in the morning, the Dominican Father exorciſed, and *Verrine* after his acuſtomed manner began to ſpeake thus.

Harken and be attentiue, the [f] houre of that great day of Iudgement is at hand, for Antichriſt is borne and brought forth ſome moneths paſt by a Iewiſh woman. [t] God will raſe out Magick & al Magicians, and witches ſhall returne home vnto him: the Soueraigne high Prieſt ſhall giue them plenary abſolution, and all their complices ſhall be laid open vnto the world. Theſe are not fables or fancies, or words of ieaſt and deriſion: I foretell you theſe things by the appointment of the holy Ghoſt, all which is true, I beare but the name thereof, and the Church ſhall heereafter admit it as a Reuelation. God would preuent the Diuel, and therefore he doth cauſe this annunciation to be made, that the day of [u] Iudgement is at hand, and that [x] Antichriſt is borne. Seauen yeares before the great day of the Lord, the earth ſhall bring forth no fruite, the women ſhall not conceiue, and many ſignes and wonders ſhall bee ſeene as is in part already made manifeſt. For the ſonne rebelleth againſt his father, the daughter againſt her mother, as you ſee by experience euery day, and that now there are ſome of all Nations vnder Heauen who are conuerted.

‖ *Iohn* the Euangeliſt, thou haſt beene intruſted with many celeſtiall ſecreets: thou wert a doue in thy ſimplicity, and diddeſt leane vpon the breaſt of thy Redemer at his laſt ſupper, and doeſt now take thy reſt in Paradiſe [y]. *Moſes*, *Enoch* and *Elias* you are there alſo, for your bodies were neuer found vpon the earth.

[f] The reuelation hereof (if it be true) was reſerued for the feaſt of S. *Iohn* the Euangeliſt.

[t] Theſe are Predictions whoſe truth or falſhood time wil bring to light, in the meane time we muſt hold vs to that which the Church teacheth and practiſeth.

[u] After the ſignes of the laſt iudgment, there ſhal come a ſhort time wherein all things ſhall be huſht & quiet, in which men ſhall lull themſelues in ſecuritie and ſleep as in the time of Noah. *Luk.* 17.

[x] See the Apology vnto the 3 doubt after the epiſtle to the reader.

[y] Some Doctors are of opinion that S. *Iohn* is in Paradiſe body and ſoule, but in the parallell with the three following he meaneth that his body is in that terreſtrial Paradiſe with the body of *Moſes*.

Great

Great God of the Christians, thy Saints haue many reuelations, but such a one as this was neuer disclosed vnto them, because the time of this Reuelation was not then come, and the sonne of perdition was vnborne.

I tell thee O Spouse of God, thou shalt bee beyond measure vngratefull if thou make nice to receiue so excellent a present sent vnto thee by thy husband, but I am assured thou wilt receiue it, as shal also the chief dealers in Magick, if they will bee conuerted, whereby they shall reape much mercy and fauour, and then the secular arme shall haue no power to inflict the rigour of iustice vpon them. It is the good pleasure of God, that his goodnesse should be sounded forth by them, and that they should bee the meanes of the conuersion of many soules, as they were the instruments of their perdition. The [a] Priests duety is to absolue Magicians and Witches that shall repent, and craue of God the remission of their sinnes. And thou [a] Prince of Magicians shalt be particularly sifted and examined, and God shal menace and affright thee by the Diuell, because other creatures haue no force to worke vpon thee. *France* is infected with this dangerous Art of Magick: all the sisters of the company of *Vrsula* are bewitched at *Marseille*, at *Aix*, and at many other places, so that the country swarmeth with the multitude of charmes. Come, and draw neere vnto the childe Iesus, his hands be tender and cannot gripe you hard: yet euer haue you in remembrance that this childe onely shall be your Iudge: that of all Nations some shall bee conuerted, and that this miracle shall bee spread abroad ouer all the world. There are yet many voyd seates in Heauen which God will haue filled. *Lucifer* [b], thou goest about to get those soules, for whom thou hast payed no ransome, but God hath fully shewed that no man can wring that out of his hands which hee hath determined to saue. In this, God doth offer vnto consideration a new tract of his wisedome, power and authority, which thou couldest not

[a] The conuersion of Magicians.

[a] This was put in practise at Aix, as it shall afterward appeare.

[b] The bravado of *Verine* to *Lucifer*.

not perceiue: for hee confoundeth and beateth thee by a Diuell, who is thy ſeruant and ſubiect, and by two women hee doth conuert ſoules, and ſet all hell in an vproare and diſtraction. For ſince the time of this accident, more then a thouſand ſoules haue beene conuerted to the faith: yet diddeſt thou accurſed ſpirit think, that thou knoweſt all things, when as I tell thee, *Marie* her ſelfe knoweth not all, although ſhe be inriched with perfection, and hath much authority and power in heauen. Theſe diſcourſes are not drawne from the pit of Hell, for the tree is knowne by the fruite. When God giueth the fire of Charitie, he alſo adioyneth thereunto the cinders of humility; for the fire is conſerued vnder the aſhes.

Then hee ſpake to *Carreau*, and ſaid; thou alſo art a wretched ſpirit; thou art he that ſaieſt that God was not able to raiſe *Lazarus* to life, I tell thee thou lieſt, and he ſhall conuert the Cheifes and ring-leaders in Magick, and God ſhall be praiſed for his great goodnes by thoſe that ſhall behold the ſame.

[c] God perceiueth, that men eſteeme not of his Preachers, and therefore ſent the Diuell to deliuer his truth by the mouth of a woman: Phiſitians to new maladies haue new remedies and appliances: ſo becauſe this ſickneſſe of men went beyond ordinary, it was expedient, for the cure thereof to apply extraordinary remedies, eſpecially to thoſe whom the Diuell had deceaued and conquered. I affirme, that it is neceſſary to goe to Rome, for God will haue this buſineſſe examined and looked into.

Then he deſired to haue his oath miniſtred vnto him; and becauſe hee had reuealed diuerſe things full of nouelty and admiration, it was thought fit, that he ſhould ſweare vpon the bleſſed Sacrament. And whileſt the Prieſt was holding the ſame, *Verrine* ſpake of diuers matters, and amongſt the reſt, that the [d] company of the Chriſtian Doctrine, and of Saint *Vrſula*, and the order of

[c] A great reprehenſion & inuectiue againſt men. See the Apology why this is the higheſt ſignall of Gods indignation.

[d] Touching religious orders.

of Saint *Dominicke* ſhould ſpeout vp and flouriſh, (alwaies without offence vnto other Orders, as vnto the Ieſuits and the like) that the Father, Mother, Vncle and Aunt, and almoſt all the kindred of *Louyſe* were damned; that it was thought fit that ſhee ſhould ſpeake this with her owne mouth, and that he himſelf was conſtrained to reueale, that they were damned, ſaying, [e] *Louyſe* of a truth thy father and mother are damned in Hell. Who would euer haue told *Iohn Cappelin*, and *Louyſe de Baume* that their daughter would openly publiſh vnto the world their eternall damnation. I doe not conceiue *Louyſe* that thy heart is made of ſtone.

[e] It were a ſtrange wonder that a woman honourably deſcended ſhould ſpeake this of her father and mother in publick from her ſelfe, out of her fits ſhe is of a compoſed vnderſtanding & very ſenſible in her diſcourſe.

Then *Louyſe* wept very bitterly ſo that the Aſſembly was ſo melted with compaſſion, that they all fell a weeping alſo.

After that *Verrine* had for a ſeaſon keept ſilence, vpon the ſudden he cryed out againe, the father of thy father, the father of thy mother, the father of thy grandfather, and the father of thy grand-mother, and all thy kindred be damned: then hee ſaid, the King [f] of *France* of happy memory was an Heretick, but died in the ſtate of grace: father *Romillon*, the ſuperiour of *Louyſe* was alſo an heretick, but now he is her ſpirituall father; alſo *Louyſe* her ſelfe was at the firſt brought vp after the faſhion of hereticks.

[f] See the page 219. touching King *Henry* the fourth.

Then *Verrine* began to cry, that God might do well to vſe the ſeruice of a Queene, or a Princeſſe in a worke of this nature, in the which if hee had made choice of *Vrſula* who was a Queene or ſome ſuch as ſhee was, it were not to be wondred. And directing his ſpeech vnto God, hee ſaid, Why diddeſt thou not rather chuſe a Queene or an Empreſſe, then this worme here? But thou wilt reply, that thou haſt no need of thy creatures, but that they haue neede of thee, that thou art alwaies ready to beſtow vpon thē, if they wil further & co-operate with thy heauenly pleaſure, that it ſufficeth thee to finde a ſoule framed & diſpoſed vnto that which thou would-

deſt impoſe vpon it. Of a truth *Louyſe*, thou haſt begged at Gods hands to ſuffer the paines of hell, if it might be agreeable vnto him, and this thou haſt deſired for the enlarging of his glory: yet that this might bee without any finall deprauation of the ſight of God, according to thy requeſt, God hath yeelded vnto thy petition, becauſe thou diddeſt put thy ſelfe vpon his pleaſure, and diddeſt not indent with him to ſuffer after ſuch & ſuch a faſhion, but diddeſt make a free offer of thy ſelfe to be diſpoſed by him as hee pleaſed. And the truth is, all ſhall redound to the glory of God, to the exaltation of his Church, and to the aduancement of thy calling: yet art thou to expect nothing but confuſion and ſhame hereby, which thou doeſt confeſſe thou haſt well deſerued, to wit, all ſorts of iniuries and reproachfull contempts which thou canſt ſuffer for his loue. § It is true *Michaelis*, thou diddeſt indeed affirme that thou haddeſt an inſpiration infuſed into thee, to put ſuch an intended reformation in practiſe; I tell thee, it is rather a reuelation, but thy humility was pleaſed to giue it that modeſt appellation, for thoſe that are humble, had rather call it by that name.

§ When his diſcourſe is not drawne from Scripture the Diuel conſtraineth no man to beleeue. And we conceiue that this which is here ſo ſpoken is ſpoken out of flattery.

I tell you, that the Reuelation of *Michaelis*, the inſpiration of *Romillon*, and the will of God, doe make a Trinitie, that is, one thing in three, for the other two are diſſolued into the will of God. If two different perſons do meet in the concurrence of friendſhip, I affirme that there is but one heart and one ſoule, ſo when the creatures conforme their wil vnto the wil of God, they haue then the ſame will with God.

After many other diſcourſes hee ſwore in behalfe of the ſacred Trinity, and of all the church triumphant and militant to the confuſion of all Diuels, and to his owne vtter diſgrace and ſhame; which oath he tooke in great ſolemnity vpon the bleſſed ſacrament, diſauowing all double and ſiniſter intention. Moreouer he called *Belzebub*, and all his companions, ſaying vnto them, ſpeake

now

now if you haue any thing to reply, if I haue keept in any thing that is fit to be reuealed, I promiſe you to deliuer it, for all this not one of them dared ſo much as to grumble. Then *Verrine* began to cry in the preſence of the bleſſed Sacrament, how admirable is thy power great God, who haſt permitted, yea and commanded the Diuels to bring hither to his Church Magicians and witches to bee informed of that which from thee I am conſtrained to ſpeake againſt them. Hell is diuided and in diſtraction, it waxeth feeble, and the couſonages and ſubtleties thereof are diſmasked. [h] *Lewes* the Magician ſhall exorciſe, the witchcrafts of the houſe of S. *Vrſula* are at an end, and all the ſiſters ſhall be deliuered, except *Louyſe* and *Magdalene*, who are to goe to Rome where *Verrine* by the mouth of *Louyſe* with *Magdalene* ſhall make his declarations.

[h] He did exorciſe when he was at S. *Baume* as ſhal be ſeene afterwards in the acts of the laſt of December. pag

The ſame day *Verrine* ſaid to *Magdalene*, giue the keyes of thy houſe to God, who is the father of thy family, as the ſoule is the miſtreſſe, and the body the ſeruant of the ſame: giue the keyes to God the Father, the ſtaffe of command vnto the Sonne, and the ſewell that is in thy houſe vnto the holy Ghoſt, for they will ſette a good order there, which is beyond the ſpheare of thy power to accompliſh. The ſame day alſo *Verrine* was asked how hee meant that *Moſes* was in the terreſtriall Paradiſe, becauſe the Scripture mentioneth his death. Hereunto he anſwered, [i] Hee may well be dead, and yet be in the terreſtriall Paradiſe too, according to his body, for God might raiſe him vp to life, becauſe he is one of the foure trumpets, who are appointed in the laſt daies of the world to denounce the iudgements of God to the foure parts of the earth: and it is certaine that neither his body nor the body of *Iohn* the Euangeliſt could euer be found. But ſome man may heere caſtil that the Apocalypſe mentioneth but two witneſſes, to wit *Enoch* and *Elias* whom Antichriſt ſhal put to death. *Verrine* anſwered, that which *Iohn* hath ſaid of the two

[i] This is a new reuelation.

two witneſſes is a firme truth, yet doth hee not exclude others but maketh mention onely of them that were to giue teſtimony of God by their death, and not of *Iohn* or *Moſes* who had already taſted of the ſame.

k The fall of the Angels.

k Then he ſaid, that his ranke was amongſt the number of Thrones, and that hee had command ouer three legions of Angels. That the greateſt ruine and downfall that was in heauen was the fall of Thrones: that all the Princes and heads of all the orders were fallen, that the greateſt breach was made by the ruine of Thrones, and that therefore God would fill vp his breach by the meanes and labours of Thrones.

He further added, that *Belzebub* had tempted *Adam* and himſelfe *Eue*, and ſpake to her in the ſhape of the Serpent, but in all his temptations which hee vſed towards her, hee euer retained the face of a girle.

The ſame day in the euening the Dominican father exorciſed, in the beginning whereof *Verrine* began to gibe and to be pleaſant with *Belzebub*, ſaying. A Princes faſhion is not to beate a baſe fellow himſelfe, but commandeth one of his meaneſt ſeruants to doe it: ſo fareth it with thee *Belzebub*, thou art not worthy that I ſhould auenge my ſelfe vpon thee; I doe not care if I bid my ſeruant to doe it. Then he ſpake to *Greſill* and ſaid, Cudgell me this *Belzebub*, wicked wretch as hee is, that would dare to pluck God from his Throne, but therein his forces and deſignements were broken and cruſht to peeces.

I am Gods Apparitor, I will bee paid with good money, yet ſhall neither thou, nor I euer attaine to Paradiſe, although he were willing to beſtow it vpon mee. I doe not ſay that he will giue it me, but I affirme, that I ſhall be more happy then thy ſelfe, becauſe there is a reward that attendeth vpon my labors and paineful endeauours: ſo that although I ſhall not enioy felicity, yet at the leaſt I ſhall not bee tormented with the like extent of puniſhment; for God hath promiſed to allay and

and giue [l] mitigation to the ſame.

Moreouer he ſaid, wretched *Belzebub*, I ſee thou wilt ſpeake, ſpeake on, for all will light vpon thy owne head. *Belzebub* replyed, I ſpeake not to thee. Ha *Belzebub*, ſaid *Verrine*, I perceaue it goeth hard with thee, the keyes of *Magdalens* ſoule are not now in thy cuſtody, for the gates are ſhut vp, and the rod of command is taken from thee.

Then the Exorciſt ſpake theſe words, *Ecce non dormitabit*, whereupon *Verrine* ſaid, true, the Diuel neuer ſleepeth, but is euer wakefull to doe a miſcheefe: God neuer ſleepeth alſo, but hee alwaies is vigilant to doe good, for his goodneſſe is greater then the iniquity and malice of all hell.

*Iohn*, thou wert the diſciple of Loue, and *Magdalene* the hand-maid of Affection.

[m] Antichriſt when he commeth ſhall cauſe himſelfe to be adored, and ſhall haue Kings and Princes to bee attendants in his traine, but what reward ſhall they haue of him? iuſt nothing. Hee ſhall cauſe himſelfe to bee carried pompouſly in the aire, and ſay that hee is Chriſt and the Meſſias, but hee ſhall be conuicted of a lie, and be prooued to be Antichriſt. Then ſhall there be diſcerned the difference and diſtinction betweene the children of God and the children of Satan. The Iewes were once Gods beſt beloued children, but becauſe they would not take knowledge of their God, but after a flood of ſo many bleſſings, did crucifie him vpon the Croſſe, for this cauſe did God repudiate and reiect them. Chriſt Ieſus was promiſed vnto them, but they would none of him, no not when hee prayed for them, therefore they are deſeruedly depriued of ſo glorious a light; for he that hateth that which is good ſhall in the end be ſeaſed vpon by that which is euill: the patient is well enough ſerued, if the Phiſitian leaue him, when he refuſeth and ſcoffeth at his counſell.

[n] You are all ſubiect to ſickneſſes, ſome are infirme in their

[l] See the Apology, the 10. doubt after the Epiſtle to the Reader.

[m] The action of Antichriſt.

[n] The ſeuerall ſickneſſes of men.

their head, others in their braine, ſome in their eyes, others in their eares. Now if God who is the true Phyſition of your ſoules, ſhall aske you whether you be ſicke or no, will you anſwere you are not ſicke when you are? for hee well knoweth by your pulſe how you are affected. To thoſe that are troubled with a paine in their head, that is to ſay to the proud, he miniſtreth the ſweet and gentle phyſicke of deepe humility; to others that are ſicke of impatiency, of curioſity, or the like diſeaſes, he doth * ordaine and point forth for euery man a particular remedy according to the nature of his infirmity. But there is alwaies ſome bitterneſſe in theſe potions, which breedeth a difficulty in the Patient to take them. Miſ-conceiue me not, as if I ſhould ſpeake of corporall medicaments which are compoſed of hearbs and ſimples, I ſpeake ſpiritually of all ſorts of vertues, which are the true receits to cure languiſhing ſoules; take therefore and taſte this medicine, I dare aſſure you it wil make you whole, although you were ſicke euen vnto death, for you haue a very cunning Phyſition.

* The medicines for theſe ſicknes.

P Then he ſaid, alas, behold the great day of Iudgement is at hand, for Antichriſt is borne. If vertue ſeeme bitter vnto your taſte God will ſweeten your mouthes with diuine conſolations, and will not that you ſhould riſe from his table with your palate diſſeaſoned. It is high time O yee Chriſtians to ſurrender and giue vp your will into the hands of your Creator: giue vnto him the three powers of your ſoule, your memory, that you may haue him in remembrance, your vnderſtanſtanding, that you may thinke vpon his benefits, and your will, that you may be obedient vnto him. Imitate the Oxen who feede all the day and chew the cud, or ruminate in the night: and let the ſeruant no longer gouerne your houſe. The holy Ghoſt is at your beds ſide, and hath in his hand a potion for the health of your ſoules: the ingredients are, a little humility, a little charity, a little patience, a little perſeuerance, a little hope,

P See the Apology, the firſt doubt after the Epiſtle to the Reader.

hope, and a little reſignation. This potion is not without ſome bitternes and mortification, but he is at hand with the ſugar of his conſolations to ſweeten and allay the offenſiueneſſe thereof. Ought you not firſt to goe vnto Mount *Caluary*, and there taſte vineger and gall, befor you feed on thoſe delicious viands, and drinke that ſweet wine and hipocras of heauen, or haue the fruition of the viſion of that eternall brightneſſe? Receiue therefore the Sacrament of the Altar, for it will preſerue you, it will reſtore you, it will conſolidate whatſoeuer is looſe and diſioynted within you: yet muſt euery one of you alwaies ſay vnto himſelfe, I am a miſerable ſinner, and moſt vnworthy to receiue my Creator. Thou *Iohn Baptiſt* wer't by when this great Sacrament was firſt inſtituted; thou diddeſt reſt thy ſelfe vpon the breaſt of the Sonne of God, at what time there were many celeſtiall ſecrets reuealed vnto thee: thou knoweſt full well that this is a Sacrament of loue, and that the beſt aduice that may be giuen is, that men frequent the ſame euery ¶ fifteenth day, and haue this meditation continually in their mindes, that Antichriſt is borne. You are therefore to play the parts of valiant and able ſouldiers, and not to ſhew your ſelues baſe or womaniſh: nay I ſay further, that Virgins and married women are likewiſe to arme themſelues againſt him: for [r] the Church had neuer ſuch plenty of martyrdomes as ſhall bee in the time that is prepared for the ſame. There ſhall bee two bands and two armies, the one belonging to God, the other fighting for the Diuell, and in this army ſhall Antichriſt bee. God would ſaue his whom he hath redeemed with the price of his blood: on the other ſide, the Diuell would rauine vpon that, which is none of his owne. Nothing happeneth but by the prouidence and will of God, and his pleaſure it is that this time ſhould come. When Antichriſt ſhall be in his ruffe and brauery, hee will ſay, I am Chriſt, I am the Meſſias, and he will haue many aſſociates that will

¶ The frequenting of the bleſſed Sacrament.

[r] The time that is prepared for martyrdome.

auow the ſame: but the true Chriſtians ſhall tell him, thou art not hee, thou art Antichriſt. The ſame God who ſaid vnto the Niniuites, repent, doth now call vpon you, my iudgement is at hand, repent therefore and be conuerted. Children, obey the voice of your father: ſhut, ſhut, O ſhut your gates againſt *Satan*, if he would enter, ſay that God hath the keyes. If the Diuell be importunate, if he knocke with impatience, if hee would enter by violence, goe preſently to the maſter of the houſe, and tell him, Sir, you are our good ſhepheard, there are ſtrangers without that would enter forcibly vpon vs, and if we bee not miſtaken, there bee wolues without at the gate. Sir, you haue the keyes, you haue the ſtaffe to beate them hence, you are able with the leaſt winke of your eye to make them auoid the place: vpon this information he will riſe and chaſe them away to their confuſion. Haue your recourſe to the Child Ieſus, he will bee your Purueier and ſupply your neceſſities. Preſent your ſeruice to *Mary*, and ſhee will aide you. Why doe you rather chuſe to lauiſh away your time, then to pray for the health of your ſoules? you are firſt to honour the bleſſed mother of God, S. *Iohn*, and *Magdalene*, and then the loue of God ſhall be conferred vpon you. Is it not good reaſon to reuerence the bleſſed mother of God ſince that you are her children? I aſſure you, that no man liuing can make a bad end who hath honoured and reuerenced the mother of God, *Magdalene*, *Martha*, *Catherine*, *Urſula*, *Dominicke*, *Anſelme*, *Staniſlaus*, *Stephen*, *Anthony* of *Padua*, and the Innocent children, but be wary, for in the greateſt feaſts and ſolemnities there is moſt vnruline ſſe and diſorder.

f The reprehenſion of the wiſe men of this world.

f You deceiue your ſelues when as you ſay, that if God would haue reuealed theſe things vnto his Church, he would haue choſen the miniſtry of Preachers, not of Diuels: but God is wiſe enough, yea hee is wiſdome it ſelfe, and doth little need to haue your aduice,

uice, or the counſell of Angels themſelues. If he would haue taken the aduice, either of Angels or of men, when he ſelected and culled forth his bleſſed mother from all women, they would haue told him, that it had been better to chuſe a Queene or a Princeſſe; for the bleſſed Virgine was accounted meane and contemptible in the eyes of the world. In like manner, if hee had taken any to aduiſe with all, touching the place of his Nativity, they would haue told him, what Lord, chuſe a ſtable? can you not with as much eaſe chuſe a Palace? But it is the cuſtome of God to doe that which ſeemeth good vnto him, and not to follow the fancies and giddy conceits of men. Then did *Verrine* take his oath, that all this aboue mentioned was true, as hee formerly vſed to doe.

### *The Acts of the 28. of December being the Feaſt of Innocents.*

ON this day the Dominican father exorciſed, and *Verrine* began to ſpeake in this manner: There are two bookes, [r] God keepeth the booke of life, the Diuell the booke of eternall death, in which hee regiſtreth downe all mens ſinnes, as God in the other booke ſetteth downe all mens good workes, whereof S. *Martin* is witneſſe. The Diuell ruineth all, and God reſtoreth all, for from a worke of baſeneſſe he draweth actions of wonder, and maketh that which is vnfruitfull to become fertile.

The way of life vnto death is a broad and beaten way, but the way to returne from ſinne to grace is full of miſtakes and windings. It is not Gods manner to imploy the ſeruice of thoſe that are drenched in mortall ſinne, when hee would bring about ſome important worke for the aduantage and good of his Church: as alſo the Diuell doth not effect any great matter for the aduancement and augmentation of the kingdome of Hell

[r] The booke of death kept by Satan is nothing elſe but the ſleights and deuices which he hath to enſnare vs. But if by this booke of death you vnderſtand reprobation, then is this booke in the eternity of God as the booke of Predeſtination is.

Hell when he vſeth the miniſtry of one that is ſetled in the grace of God. For there is a ſympathie and conſent betwixt God and his creature, whom hee employeth in his buſineſſe.

God being omnipotent can eaſily out of vnfruitfulneſſe, nay out of a ſtraw worke plenty of wonders, yet is it requiſite, that this ſtraw do not let or giue hinderance thereunto: for the reaſonable creature hath free will giuen him by God, that by doing well he may merit, as by ſtooping to that which is nought, hee may be puniſhed.

It is not with men as it is with Diuels, for we are forced to doe the commandement of God, which men abſolutely are not, although God being the Lord of all, and their Creator, Redeemer and Sanctifier may lay his command vpon them: but the Diuell whoſe nature is depraued and deuoid of the grace of God, doth nothing but by compulſion. God hath created his creatures without any conſent or approbation of theirs, yet hee doth not operate in his creatures without them, neither ſhall any be haled into the kingdome of heauen if hee haue no minde to goe thither: God will open many meanes for the attainement of that endleſſe bliſſe; but if a man will none, * God will leaue him to himſelfe, and then hee is vtterly caſt away. This ſhipwracke of himſelfe commeth not from God, but from the creature, who out of pure malice doth abandon the Manſion of his father, that by his precipitate courſes, hee may caſt himſelfe into the fier of Hell. A good King maketh a good ſubiect. The * deceaſed King of famous memory was a louer of peace in his life time, and therefore God did crowne him with glory and peace in that other world. Doe not contend and cauill, whether hee were an hereticke or a Catholike, for the end crownes the worke: hee had offended with *Dauid*, and God ſhewed mercy vnto him as he did vnto *Dauid*.

It is the Diuels property to bring men from euill to worſe.

* The ſhipwrack of men commeth from themſelues.

* Concerning the deceaſed King *Henry* 4. ſee more at large in the page 219.

worſe, but God nurſeth men vp from good to better; for no vncleane thing ſhall enter into heauen.

Then *Verrine* ſaid, at the pronouncing of theſe words of the Exorciſmes, *Tu Innocentium perſecutor*. Of a certainty *Herod*, thou waſt a blood-thirſty man, thou wouldeſt haue thy ſelfe ſtiled the Meſſias, and yet didſt endeauour to ſlay the true Meſſias indeed, in that maſſacre of Innocents: And although hee was able enough to defend himſelfe from thy murtherous deſignements, yet would hee decline thy rage, that hee might teach vs not to tempt the prouidence of God.

*Herod* thought to kill Chriſt Ieſus, yet on the other ſide the Kings of the Eaſt came to worſhip him. Good Kings! what ſaw you in him to draw you to ſuch an action ſo derogatory (as it might haue ſeemed) from your States? Hee appeared vnto you but a little childe: *Mary* was no Queene, and there was no traine, onely *Ioſeph*, an Oxe and an Aſſe. Where was his Crowne, where was his Scepter, where were his hangings of Tapiſtry? where was the royall bed? what could you behold there but cob-webs of ſpiders ſticking on the rafters, and an Oxe that heated the child with the abundance of his vaperous breath.

Thus you muſt doe. The holy Ghoſt breatheth on you the breath of deuotion, and doe you lend your breath vnto the little Infant, and being ioyned together, he ſhall be the fire and you the aſhes. The breath of the holy Ghoſt is a fire, and repreſenteth vnto vs charity; and your breath is the aſhes of the meekeſt humility, for vnder the aſhes is the fire preſerued. Learne hence to ſpeake of ſacred things, aduiſedly, and ſeriouſly according vnto truth, and beware whether you bee rich or poore, how you blaſpheme againſt him. The pouerty of this world is not the meanes to make you happie, neither doth God eſteeme much of this pouerty, for there be many that are now howling & frying in thoſe infernall flames, that repoſed too much confidence in

7 Which kinde of pouerty is the beſt.

this pouerty. Bleſſed bee the poore, but they muſt bee poore in ſpirit, for theirs is the kingdome of heauen. Are you ignorant in what this pouerty of ſpirit conſiſteth? It conſiſteth in this, to poſſeſſe no other thing but God and him alone, for there are many poore people in the eſtimation of the world, who are rich enough in their ambition, and yet are there many Kings, Princes, and Noble perſonages, who are owners of nothing but of God and themſelues: For riches are amongſt indifferent things, neither hurt they thoſe that make good vſe and appliance of them, according vnto the Commandement of God, [1] Then *Verrine* turned to the poore that were there, and ſaid, There is not one amongſt you, but is better accommodated for his neceſſities, then was the Sonne of God when he lay in the manger. you ſhould therefore ſay vnto him, when hee profereth his kingdome vnto you. Good God, I am not capable of ſuch a bliſſe, and ſtill you are to acknowledge your owne infirmitie: you muſt alſo deſcend downe as it were to hell, which you are to doe either in this life, or after you are dead: when therefore you are afflicted with aduerſities ſay vnto him, I am ready to ſuffer with my Redeemer, for I haue deſerued much more, yet doth he compaſſion my tottering and diſtracted eſtate, and cheereth me vp with the beames of his mercy. I aſſure you, that both I & you haue to do with a ſeuere Iudge, therefore humble your ſelues and you ſhall enter into the kingdome of heauen. Grudge not that God hath made ſuch an one rich and thee poore, or that hee hath endowed ſuch with wiſedome, and hath left vnto thee nothing but fooliſhneſſe. For hee created the Angels and marſhalled them in their orders, there are the Seraphins, The Cherubins, and the Thrones, &c. euery one in their ſeuerall ranke and ſtation, and although there bee ſuch variety and diuerſity amongſt them, yet you cannot ſay that they are ſubiect to confuſion. If you direct and leuell your actions by an vpright intention, that

[1] Conſolation vnto the poore

that is to ſay, if you ſquare all your doings by the rule of Gods glory, the ſaluation of your ſoule, and good of your neighbour, Satan will eaſily flee from you. Let your ſoule be furniſhed with three things, with vpright intention in your memory, with pure affection in your will, and with ſincerity of conſcience in your vnderſtanding. The memory by calling to remembrance ſome wicked thing, offendeth not God; the vnderſtanding by conſidering thereof, incurreth no mortal ſinne; but when the will interpoſeth it ſelfe, then is there a conſummation of the ſinne.

a Read diligently the booke of the Crucifix, for in this booke you ſhall learne pouerty, patience, humility, and al vertuous knowledge: be not curious to make inquiſition after humane literature, for this ſhall bee ſufficient for your full inſtruction. He further ſaid, that if a damned ſoule could breake from hell, hee would indure all torments whatſoeuer in hope to inioy the viſion of God, yea, this ſoule would ſay, that all theſe torments were but as flowers and roſes. Then hee added, God is vnited vnto his Church, as the nayle vnto the finger of the hand.

a The booke of the Crucifix.

*The acts of the 29. of December.*

ON this day while the Dominican father was ſaying Maſſe, *Verrine* held diſputation with God, and on the ſuddẽ hee thus expreſſed himſelfe by the mouth of *Louyſe*.

b Great God, I offer vp vnto thy Maieſty all the ſacrifices that haue beene offered vnto thee from the firſt creation of the world, and doe alſo make tender of all thoſe that are or ſhall bee preſented before thee, vntill the conſummation of time bee ended, and all this will I doe for *Lewes*. I alſo preſent vnto thee all the teares and repentance of all the Saints that are in thy Court triumphant and militant; and all this will I doe for *Lewes*. I offer

b On this day *Lewes* the Magician was vpon his way iourneying towards S. *Baume*. This was vttered with an admirable vehemency of ſpirit, ſo that the woman was all ouer in a great ſweate. He ſeemeth to leſſon vs with what feruency of ſpirit and charity we ſhou'd pray vnto God for ſuch miſled & wandering ſoules. And hee made *Louyſe* pray, by mouuing her tongue, as alſo he cauſed her to dictate letters in ỹ name of *Louyſe*, not in his owne name, to which the ſaid, *Louyſe* gaue conſent as vnto a thing which ſhee much deſired. See the annotations vpon the 304. pag.

offer all the praiers which haue beene, are or ſhall bee made vnto thee, and al this wil I doe for *Lewes*. I further tender vnto thee all the extaſies and rauiſhments in ſpirit, as well of men as of Angels, which haue beene, are or ſhall bee ſent vnto them, and all this will I doe for *Lewes*. Moreouer, I would (by Gods appointment I ſpeake this, and not as I am a Diuell) that the multitude of ſuch as offer, were mightily inlarged in their number that ſo the oblation might be the greater, and all this I deſire for *Lewes*. Then he ſaid, Euerlaſting father, I now preſent and lay before you your wel-beloued Sonne, who is in the hands of the Prieſt that now ſaieth Maſſe, and all for *Lewes*. [c] I doe further offer vnto you all the merits of his bleſſed, and dolourous paſſion, truſting that you wil take compaſſion on him. After this he ſaid, *Pater de cœlis Deus miſerere Lodouici, Fili redemptor mundi Deus, miſerere Lodouici, Spiritus ſancte Deus, miſerere Lodouici: Sancta Trinitas vnus Deus, miſerere Lodouici. Sancta Dei genitrix ora pro Lodouico, Sancta Virgo virginum ora pro Lodouico: Sancta Maria ora pro Lodouico: Sancti Angeli & Archangeli, orate pro Lodouico: Sancti Patriarcha & Prophetæ orate pro Lodouico: Sancti Apoſtoli & Euangeliſtæ, orate pro Lodouico: Sancti Martyres orate pro Lodouico: Sancti Confeſſores orate pro Lodouico: Sancta Virgines & Vidua, orate pro Lodouico: omnes Sancti & Sanctæ Dei orate pro Lodouico. O Lodouice veni, veni Lodouice.* [d] Why doeſt thou linger thus to be conuerted vnto thy God? God is wearied, God is thirſty, and craueth to haue his thirſt ſlaked by thee *Lewes*, but thou like vnto the woman of Samaria refuſeſt him, and ſaieſt, thou haſt not a pitcher wherewithall to draw water for him. Yet is not this a ſufficient excuſe, becauſe he deſireth to drinke of the water of thy ſoule, which thou maieſt miniſter vnto him by thy conuerſion. *Lewes, Lewes, Lewes*, take the ſpeedieſt and ſwifteſt courſers that thou canſt get, and come quickly, for if thou wilt thou maieſt yet bee conuerted. God is more

[c] See the Apology and the anſwere vnto the 9. doubt.

[d] A prediction of the comming of Lewes

more powerfull then the Diuel, neither can any one pul by violence from him that which hee hath reſolued to retaine vnto himſelfe.

After this was ſpoken, the Dominican father did exorciſe, and at the beginning of the Exorciſmes, *Verrine* was very pleaſant with *Belzebub*, and ſcoffed at him ſaying.

Hola *Belzebub!* I pray thee relate vnto vs in what eſtate are the affaires of Hell: if I bee not deceiued thou droopeſt, and ſeemeſt to bee troubled with the headache: it may bee that theſe honeſt men haue affrighted thee. Thou doeſt not imitate my example, who deſire the cenſure of the Inquiſitour of the faith, and of mine owne accord cal for the moſt penetrating and iudicious perſons that are. But I perceiue thy ſtinge is taken from thee, yet is it not fiftene dayes agoe, that thou diddeſt conceite with thy ſelfe, that thou wer't able to chaſe God away from S. *Baume*. I would haue thee now expreſſe thy ſelfe.

*Belzebub* anſwered. I will ſpeake when I ſee cauſe, and not when thou wilt haue me. Well, well, ſaid *Verrine*, I ſee thou haſt nothing to anſwere. Then hee ſaid to *Carreau*, thy weapons are wreſted from thee, for that ſtone which was before ſo hard, is now mollified, and the bloud of the lambe ſhall ſouple and ſoften the ſame. *Lewet* ſay, *Miſerere mei*, for thou art yet blinde, but at thy arriual hither, [e] peraduenture thou ſhalt haue a greater portion of illumination. O poore Princes, where is now your ſtate and power, how curſed is hee that lendeth his eare vnto your ſly ſuggeſtions? What? can you giue away that which you haue not? Ha, ha, if the Princes bee aſtoniſhed and at their wits end, what ſhall the poore lackeies then doe? I tell you, that ſince God hath appointed me to be heere, I will diſ-mantle and vnfould all your ſubtleties.

[f] I doe not wonder if this ſeeme harſh vnto ſome mens beleefe, for if a man ſhould ſhew vnto another

[e] He neuer aſſured the conuerſion of *Lewet*.

[f] A ſimile againſt thoſe that are ſcrupulous in beleeuing this wonder.

that is altogether ignorant and vnexperienced, the egges of ſilke-wormes, and that this man had neuer ſeene or heard what manner of thing this ſilke or theſe wormes were, and ſhould bee told, that by the aſſiſtance of that induſtry which God hath beſtowed vpon man, there ſhould wormes bee ingendred of theſe egges, which being fomented and diligently cheriſhed, would in time ſpinne and make ſilke, whereof excellent veluets and taffaties ſhould bee made, from a peece of which a fair Altar-cloth might be taken: I ſay, that this ruſtical fellow being deuoyd of iudgement to apprehend theſe particulars, and altogether vnpractiſed in this art, would in concluſion ſay, that hee did not beleeue one word of this, for it is a difficult matter to beleeue that which a man cannot comprehend. But he that is conuerſant heerein doth very well vnderſtand the art of cheriſhing and bringing them to their perfection. Your Merchants alſo doe eaſily beleeue it, for they know the manner how the wormes make ſilke, and the art how to dreſſe a faire peece of damaske from the ſame, yet they had neede of great patience before they can ſee a peece perfected vp and finiſhed.

§ The application of the ſimile.

§ So fareth it with God in this worke, he hath taken a litle graine ſuch a one as my ſelfe (ſaid *Verrine*) and another abiect creature a litle graine alſo, called *Louyſe*, and will from their weakneſſe draw workes of power and wonder, that you may know that hee needeth not the helpe of his creatures when he would put any great deſigne in execution: for being Almightie, and the ſoueraigne maſter-fencer, hee doth alwaies reſerue ſome blowes and paſſages of his art, of his power, and of his wiſedome to the confuſion of all Hell: but the Diuell doth preſently teach all the skill hee hath to thoſe that giue themſelues vnto him.

Moreouer he ſaid, you are all of you prodigall children, for ſome of you will not tary at home in your fathers houſe, other of you that tary at home, lead a debauched

bauched and vicious life, and at the laſt are forced to dyet with hoggs. Wallow not in theſe your delights, for they are but the outward pills and rindes of akornes, the fragments of the feeding of hoggs: let it enter into your conſideration, that the compoſition of your ſoules is very noble, and that it ſtandeth neither with decency nor honeſty to ſerue Kings with huskes, for if the ſteward ſhould ſerue them ſo, he ſhould well deſerue to bee ſharpely puniſhed. It is not Gods pleaſure that you ſhould feed vpon ſuch courſe and ſordid viands; he hath ſet you at his table, and will feede you with the bread of Angels. The tables of great perſonages are abundantly profuſe in delicacies, but what agreemẽt is there betwixt Chriſt and Belial? The loftieſt trees are moſt obnoxious to ſtormes and falling, but the low ſhrubbs ſtand ſafe vpon the ground. It is not enough to be ſeemingly honeſt in the eies of men, as the Phariſie was, and yet to haue a heart ſteeped in the gall of malice before God. Then *Verrine* ſaid, that hee would diſcourſe no more as hee had done, but bade them ruminate well on that which he had ſaid, for *Louyſes* voice was to bee preſerued for other occaſions. The ſame day in the euening the Dominican father exorciſed, in the beginning whereof *Verrine* and *Belzebub* did dialogue-wiſe confer one with the other, their ſpeech was touching the ſtate of Magicians and witches, and of diuerſe kinds of ſuperſtitions to the aſtoniſhment and admiration of the whole aſſembly. Hee further ſaid that very euening, that father *Michaelis* had been dogged and pryed into by foure Diuels and ſo many Witches, to bewitch him, and that the charme was ſo violent in operation, that if hee had once taken it he could not haue outliued it three dayes.

*The acts of the* 30. *of December.*

THis day in the morning the Dominican father did exorciſe the two women that were poſſeſſed, and be-

before the Exorcisines began, the said father did humble himselfe before them all, and craued pardon of the assembly, in that he had the day before, beene guilty of some open impatience.

Then *Verrine* said, many times the mistresse is as foolish as the chamber maide, and doth nothing that is pleasing in the eies of the master, but is too much addicted to her ease and delicacies. What then doth the master, he complaineth on them both, and taketh away the keies of the house from them, yet without any manner of violence. h The same doth God by the soules of men, for when he perceiueth that neither the chamber-maide who is the body, nor the mistresse who is the soule, doth performe any action agreeable vnto him, he (as master of the house) takes the keyes from them, and shut's the gates and windowes himselfe, that theeues might not breake in vpon them: yet doth hee all this without violence or noise, and patiently causeth the said keyes to be deliuered vp vnto him. Then he laboureth an attonement and reconciliation betweene the mistresse and the seruant, but in case they should resist and grow refractary, then doth hee suffer them to fall, through their owne default into the bottomlesse pit of hell: for as the prouerb hath it, they that neglect to doe good are at length ouertaken with euill; and hee who doth not chuse Christ Iesus for his host, shall haue the Diuell to be his companion.

h The goodnes of God, and the malice of men.

Christ Iesus is the good sheep-heard that leadeth his sheepe into pastures fatned by his body and blood: hee is a sheepe-heard and a lambe together, and was offered vp as a sacrifice for your sinnes: giue him the staffe of your will, and leaue the guide and gouernement of your selues vnto him, for he will preserue you from the fury of rauening wolues. Cursed be the sheepe that doth not suffer it selfe to be guided by him, it doth well deserue to be deuoured.

The sheepe doth graze and chew the cudde, so (saith Christ

Christ Iesus) must you take and eate not flesh that is dead, but the liuing and celestiall foode of his body, there is no dainty in the world comparable to this viande. *Paul* in his extasie of spirit had an effay thereof, so had also some others after him: yet is there stil plenty of this food, and the treasure of Gods mercies is so infinite, that the Seraphins themselues cannot sound the depth or know the end of his riches: for they doe euer see new and vndiscouered perfections in God, marueil not therefore if hee bestow a new Present vpon his Church.

Then he turned to the image of S. *Magdalene*, and said, O *Magdalene*, thou wer't abiding in this *Baume*, where thou diddest repent, neither is it lawfull for any man to enter into the litle caue where thou diddest lye, but vpon his bare feete, and I *Verrine* am of opinion that God will hardly giue way to a man hardened in his sin to passe into that sacred place. God spake to *Moses* from the fiery bush, *Put off thy shoues, for the place whereon thou treadest is holy ground*, and I also affirme that this place is no lesse sacred then that, because the Sacrament resteth here which is the Saint of Saints, and [1] Christ Iesus himselfe in his diuinity & humanity came downe from heauen to visite *Magdalene* in this *Baume*. Consider therefore seriously you that approach vnto the Communion, how pretious a foode it is which is administred vnto you; to the seruing in of which the Angels themselues are assistant as the seruants and pages of God. O *Marie*, sacred mother of God, thou wer't the first that diddest taste of this meate, and wer' more familiar therewithal then any other creature whatsoeuer, for thou diddest humble thy selfe at the comming and salutation of the Angell, and diddest repute thy selfe vnworthy to be the seruant of seruants of the Lord. It is the custome of God where hee bestowes other vertues to circle them in all with perfect humility, to the end that the soule bee not stayned with the spots or pollutions

[1] An authentical history reporteth this.

ons of ingratitude, but may acknowledge thoſe benefits which it hath receaued. For the grace of God is a waight by which a man ſinketh into the gulfe of his nothing, and is drawne vp againe on high to make a coniunction and concurrence of the creatures will to the good pleaſure of the Creator: by this meanes alſo doth he vnderſtand how ſlauiſh and feareſull his condition were, if that God did not wing and protect him from all danger. *Mary*, thou art ſhee that like a waight diddeſt draw downe thy Sonne from heauen to earth, not for thy owne ſake alone, but for all other diſtreſſed ſinners, ſo that he who will enioy euerlaſting life, muſt haue recourſe vnto thee. God indeed is that fertile cloud from whence all vertues drop downe vpon men. Thy ſonne doth indeed preſent his wounds before his father, and thou art a remembrancer vnto thy ſonne of all the ſeruices and offices which thou haſt done vnto him, not by way of oſtentation, but out of loue, and to the end thou maieſt obtaine mercy and forgiueneſſe for comfortleſſe ſinners. Whileſt thou liued'ſt in this world thou wer't fired with zeale and charity, how much more now when thou art ſo neere vnto the furnace of loue, and the fountaine of mercy. [k] Then hee ſaid, *Lewes* hath committed an infinite number of ſacrileges againſt God, and hath cauſed a thouſand and a thouſand perſons to deny their Sauiour: but God is deſirous to expect a litle longer the euent of things. Magick is the moſt pernitious and diabolicall art that may be. *France* hath taken a ſtrong & ſpreading infection of the ſame, and at Paris the ſchooles of Magick are more frequented then the diuinity lectures in Auignon.

[k] An inuectiue againſt *Lewes* the Magician.

God hath oftentimes offered himſelfe and as it were way-laid the ſoule of *Lewes*, ſometimes by preaching, and ſometimes by other inſpirations, but he would not giue him a drop of drinke.

*Belzebub* drew him on to practiſe Magick and inchantments, the ſchedules are now in his hand, he hath beene

been the occaſion that many haue died very ſtrange and ſudden deathes; and although God doth labour his conuerſion, yet doth hee thruſt away and reiect the ſame.

All that which hath beene aboue ſpoken, began vpon the day of the conception of the Virgine in the very place of pennance, to figure out vnto you, that you are firſt to receiue into your embracements repentance, repreſented vnto you in *Mary Magdalene*; and then innocence, pointed out by *Mary* the mother of God. When hee had thus ſaid, hee tooke his oath as hee was accuſtomed.

The ſame day in the euening were theſe two poſſeſſed women Exorciſed; whereupon [l] *Belzebub* ſaid, I am aſſured that about this time they hold their ſynod and aſſembly, will he relinquiſh this charge, to come hither? I muſt goe ſee. Then *Aſmodee* iſſued forth to giue aduertiſement vnto the Magicians and witches, as he ſaid.

[l] He ſpake of the Magician.

The ſame time, which was about nine of the clocke at night, father *Michaelis* came to S. *Baume*, from *Aix*, whence hee came with his companion father *Anthony Boilletot*, and the maſter of the Chapter-houſe at *Aix*, hauing finiſhed his ſermons for the Aduent. Vpon whoſe arriuall, there was inquiry made after *Lewes*, for father *Michaelis* did imagine that *Lewes* was come, becauſe hee ſet forth from *Aix* the day before, in the company of two *Capuchin* fathers: but hee was not as then arriued.

[m] The arriuall of father *Michaelis* to S. *Baume*.

*The Acts of the* 31. *of December.* 1610.

THis day in the morning were the two poſſeſſed women exorciſed by father *Domptius* the Dominican: and *Verrine* began to ſpeake in this manner.

Bleſſed mother of God, *Veni Maria, veni in adiutorium Lodonico*; *Sancta Maria Magdalena, veni in adiutorium*

[n] This is to be vnderſtood, as in the precedent Acts.

*iutorium Lodouico: Sancte Ioannes Euangeliſta, veni in adiutorium Lodouico: Sancta Martha veni in adiutorium Lodouico.* Then he ſaid, Moſt ſacred mother of God, thou knoweſt thoſe inſupportable paines which thy Sonne ſuffered on the Croſſe; *Verrine* alſo did inuocate many other Saints, that were aſſiſtant vnto Chriſt at his paſſion on mount Caluary. Afterwards he added, O ſacred humanity, I adiure and charge thee in the name of thy eternall father, that thou offer thy wounds for *Lewes*: I charge thee, that thou preſent before him, all the paines, puniſhments and tortures, which thou diddeſt ſuffer, for *Lewes*; make thou proſer alſo of that thirſtineſſe which cauſed ſuch a drought in thee vpon the tree of the Croſſe. And continuing his ſpeech to Chriſt Ieſus hee ſaid, What Lord? are you thirſty? you are a fountaine that can neuer be drawne dry, you are a ſea of waters; you are the ſeller of all ſorts of excellent wines, and doe you cry *Sitio*? Lord the ſoules that are in Paradiſe are able to quench this thirſt. But ſome one will obiect, what? can Chriſt Ieſus bee ſubiect to thirſt, and ſuch naturall infirmities? is not his body glorified? ſaid he not, that the Saints in heauen ſhould no more hunger and thirſt? how can God who is the center of all perfections, haue vpon him ſuch an impotency in nature? *Verrine* anſwered, God is wearie without wearineſſe, he is impatient without haſtineſſe; he was thirſty on Mount *Caluary*, but it was after the ſaluation of ſoules, for whoſe ſake if it were expedient hee would once againe be re-crucified, on this very ◦ Croſſe of S. *Baume*, if his body were paſſible and ſubiect to ſuffering: O how vnexpreſſable is his compaſſion towards you? Then he ſaid, This is the Friday of your redemption, and the day of *Lewes* his iuſtification, if he pleaſe: let him ponder vpon theſe words, *Remittuntur tibi O Lodouice peccata tua*: and alſo theſe, *Vade in pace. Lewes* why doeſt thou thus fore-ſlow thy comming? O ye *Capuchins, Capuchins, Capuchins*, haſten your pace, and come

◦ There is a great faire Croſſe at S. *Baume*.

come quickly. But you will obiect, that you are bare-footed, and that it is impoſſible for you to make ſuch feſtination. ℘ indeed Hell did yeſterday and to day raiſe ſuch a ſtorme, and made the clouds to ſpout downe raine after that vnmeaſurable manner, that the Diuels had well hoped to giue ſome ſtop vnto thy worke (O God) but thou art euer omnipotent, and doeſt make thy creatures to ſtoope vnder thy commands, although they be moſt rebelliouſly bent againſt thee.

℘ The ſtop which was laid to hinder the Magicians comming by great ſtore of raine, that fell downe in great plenty two daies together.

Then ſpeaking to *Magdalene* he ſaid, Sigh not thus, God hath the key of thy ſoule, and will giue thee meate from his owne table. Thou *Belzebub* art beauie, but I am glad; knowing that whatſoeuer is held by the puiſſant hand of God, cannot be plucked from him, by the ſtrength or policy of hell.

¶ The ſoule is a goodly Vineyard, purchaſed at an high rate, but the number of thoſe that manure and labour the ſame, is ſmall and not worthy to come into conſideration: yea ſome of the labourers themſelues ſuffer the Wolfe to ſteale in, and to make hauocke in this Vineyard: the maſter whereof is the Sonne of God, who is without mother in Heauen, and without father on earth, a ſecond *Adam*, conceiued of a *Virgine* without ſinne. The Euchariſt is the Sacrament of loue, and the nouriſhment of ſoules, tranſlating you vnto glory, and making you as Gods. Paradiſe is the habitation of Saints: but if thou wouldeſt be abſolute and compleate in perfection, deſcend by contemplation as low as Hell, and ſay, I am vnworthy to ſuffer the paines of Hell, although that horrible pit of ſulphure was built for ſuch as I am, who carry in my boſome the well-ſpring of all ſinnes and wickedneſſes. But how few are there that arriue to this point of humiliation, and vnder-valuing of themſelues, although it bee the center from whence they are to begin, and the higheſt aſſent whereunto they are to climbe: yet this debaſement of themſelues taketh little roote with the greateſt ſort of men. Who is he

¶ The ſoule is a Vineyard.

hee that will beleeue that himſelfe is the cauſe of all the euils, paines and iudgements, that haue been ſo fearefully rained downe vpon you! eſpecially if hee haue from his youth liued in ſome religious Order, and obſerued the rules and precepts of his Superiors? yet is this humility the extract of all perfection, & the Queen that draweth after her, all the other Princeſſes, Ladies, and Damſels: and which is more, the mother of God is humility it ſelfe, and doth therefore the rather exact it from you. God hath giuen two wings vnto the ſoule, the one of feare, the other of loue; the firſt hath regard vnto ſinne, the ſecond doth apprehend the goodneſſe of God.

Hee that eateth at a Kings table, will not ſit with ſoule and vn-waſhed hands, though otherwiſe hee bee of a rude and boyſterous behauiour: and will not you be careful to waſh your hands with the water of contrition, and make confeſſion of your ſinnes? Chriſt Ieſus at the firſt inſtitution of the bleſſed Sacrament, did waſh the feet of his Apoſtles, and *Peter* at the beginning would haue hindered him; but when hee ſaw, it was the good pleaſure of his maſter, hee then ſubiected himſelfe thereunto. *Iudas* himſelfe ſet his feet vpon the breaſt of the Sonne of God, that they might be waſhed, yet would he not for all this be conuerted. *Iohn* leaned vpon the heart of his maſter, and therefore had the wings of an Eagle giuen vnto him; ſo that hee was afterwards the adopted Sonne of the bleſſed Virgine. The iudgements of God and men are infinitely different; for many are ſickly, and in a conſumption by their ſinnes before God, who in the eſtimation of men are very healthfull: and contrariwiſe thoſe that are ſound before God, are feeble before men. God will come to iudgement with terrour and power, all things ſhall tremble before his face; the [r] Angels and the righteous ſhall go before him like burning Torches, all creatures ſhall behold this awfull ſpectacle, and ſhall bee arreſted before this

[r] Touching the day of iudgement.

this Maiesty. Then shall the bookes bee vnfoulded, and all shall be laid open in publike. You haue many heere that are shamefast and nice to confesse their sinnes: in the meane time the Diuell booketh downe all that is actionable, and hath euer his pen and ink-horne ready, so that he omitteth nothing, and intendeth to obiect it against you openly and to your disgrace. It were a folly beyond pardon to beg a straw of a mighty King, for Princes Presents are like themselues, magnificent, and they are not to be displeasoned with petty suites: Thus, should not you craue the straw and stubble of temporary blessings from the King of Kings, but you should beg of him the treasures of heauen, which hee himselfe is contented you should request at his hands. Pray him to giue you patience, humility, and other vertues; and bee not euer soliciting him for faire weather, for raine, for the riches and preferments of this world. Whether it raine, or whether it bee faire, bee thankfull vnto God, and co-operate with him in al things, so shall you giue best satisfaction vnto him.

¶ This day in the euening there came to S. *Baume*, *Lewes Gaufredy* with father *d'Ambrue* sub-priour of the couent at S. *Maximin*, and two *Capuchin* fathers: where it was thought fit that *Lewes* the Priest should exorcise *Louyse*, and to that end father *Michaelis* granted vnto him all his power and authority. Whereupon *Verrine* made *Louyse* to cry very loud, and began a prayer full of zelousnesse and deuotion, desiring Christ Iesus to take compassion on *Lewes*: And hee pronounced this prayer so passionately, and with such affection, that he made many mens hearts to throb and melt with compassion: yet some others did breake off this prayer, & said, that it was not fit to suffer *Verrine* to make such praiers. Notwithstanding after these interruptions were blowne ouer, *Verrine* propounded certaine interrogatories vnto [1] *Lewes*, saying: *Primo*, Whether God bee omnipotent or no? to which *Lewes* answered, That hee was

¶ The arriuall of the Magician.

[1] The Diuels interrogatories vnto the Magician.

was omnipotent. *Secundò* he demanded of him, *Whither the Church hath power and authority to command Diuels?* *Lewes* anſwered, that the Church had ſuch power. *Tertiò* hee asked him, *Whither Diuels may be inforced to vtter a truth.* *Lewes* anſwered that they might. *Quartò* he demanded, *Whither the o thes which are taken by the Diuel, with all the conditions and ſolemnities requiſite vnto the ſame be of validity or no?* To which *Lewes* anſwered, that they were of validity.

[a] Then ſaid *Verrine* to the fathers that were preſent, Marke well with me what he hath heere granted. And ſo he bade *Lewes* to exorciſe him, which accordingly [x] hee did. But not being able to read, and being altogether vnacquainted with matters of Exorciſmes, at euery word he asked of father *Michaelis*, muſt I ſay thus and thus: to which the ſaid father anſwered, yes; and bad him to proceed.

*Here is to be obſerued, that the fathers, Michaelis and the reſt queſtioning with him of the truth of the fact, whither he were indeed a Magician or no, with other interrogatories vpon that point, inſteed of inuocating the name of God, he bad all the Diuels of hell to fetch him, if it were true: which he oft repeated to all the queſtions that were propounded vnto him, and made ſhew as though he wept, yet as experience taught vs, and as Belzebub himſelfe did aduertiſe vs, he did not ſhed a teare. About the end of this exorciſme, Verrine exhorted Lewes to renounce all Magick, and to turne vnto his God, and to this purpoſe laid before him many pregnant motiues and inducements.*

[y] *Belzebub* and *Verrine* laugh at the Magician, for that hee was become an Exorciſt.

It befell, as the ſaid *Lewes* was exorciſing *Magdalene*, *Belzebub* and *Verrine* beganne both together to laugh a loud, ſaying, Who would euer haue thought that *Lewes* would haue exorciſed *Magdalene* & *Louyſe*? At the Exorciſmes that were ſaid by *Lewes*, and alſo when they were ended, *Magdalene* ſhut her eies, becauſe ſhee [z] would not ſee him, hauing him in deteſta-

[a] The Diuels inference vpon the Magician.

[x] *Lewes* performeth the office of an Exorciſt, which was according to the prediction mentioned in the page 265.

[z] The feare that *Magdalene* had to looke vpon the Magician.

tion

tion, becauſe he was a ſeducer, a Magician, and a man ſo execrable, as indeed he prooued.

[a] When *Verrine* had once layd him open, who hee was, to wit, that he was a Magician, that he had ſeduced *Magdalene*, that he was the Prince of them all, and many other particulars touching the art of Magick, and the charmes which he gaue as well to the houſe of S. *Vrſula*, as to many other perſons and places, he tooke his oath vpon the bleſſed Sacrament, that all theſe things were moſt true. Alſo [b] *Magdalene* confirmed the ſame by a double oath, and that vpon the bleſſed Sacrament alſo. After al this *Verrine* ſaid, that they might do wel to ſhut vp *Lewes* in the place of penance, and that it might bee locked faſt vpon him, with a lock of iron, and that two Prieſts ſhould lye and watch with him in the ſaid place of penance, and two ſhould remaine without that he might be ſafely kept from making an eſcape.

[a] The Diuel reproueth the Magician and telleth him his wicked acts.

[b] *Magdalene* and the Diuel doe both accuſe the Magician.

*The acts of the firſt of Ianuary being the feaſt of Circumciſion.* 1611.

THis day in the morning father *Michaelis* together with the two Capuchin fathers, father *d'Ambroſe* Sub-Priour of the couẽt of preaching Friers at S. *Maximin*, and two other Prieſts M. *Ganbert* and M. *de Rets*, held a [c] counſell at the Kings chamber, where it was concluded that father *Romillon*, father *Francis Billet*, and father *Francis Domptius* the Dominican, who had aſſiſted theſe two poſſeſſed women ſince the beginning of Aduent, ſhould bee excluded from the counſell, becauſe the ſaid father *Michaelis* ment to proceed legally, and to that [d] purpoſe had ſequeſtred and examined ſeuerally the ſaid women, that the verity of this fact might be ſifted and found out, and that nothing but the pure truth might be publiſhed.

[c] A counſell held for the verification of the precedent acts, with the excluſion of the fathers, the Exorciſts and Confeſſors.

[d] The two women that were poſſeſſed are ſeparated that they might bee examined.

The ſame day father *Michaelis* did miniſter the Communion to *Louyſe*, and *Verrine* againſt the commande-

mandement that was impoſed vpon him not to ſpeake, began to diſcourſe and ſay, that God by reuelation had him make declaration of thoſe admirable diſcourſes, which hee muſt vtter to thoſe that were come purpoſely to heare him.

e The Dominican father was a litle diſcontented becauſe he was excluded from the counſell, for he ſuſpected that they did him wrong as ſuſpecting him of partiality.

e The Dominican father who was the Exorciſt demanded leaue and licence of father *Michaelis* his ſuperiour to goe home to his country, but not with that modeſty which is wont to be vſed to one of his ranke: yet did he proſtrate himſelfe to the feete of the ſaid father, after the faſhion of his Order, in the preſence of the Capuchin fathers, not without ſome appearance of ſpleene and anger. His reſolution was to get him home, becauſe father *Michaelis* gaue order that he ſhould not bee preſent at the conſultations, nor heare or examine that which had been declared by *Verrine*: for his purpoſe was to examine and looke into theſe particulars himſelfe, together with the aboue mentioned fathers. And this was done by good aduice and reaſon: for the ſaid father was a party and wrote all that *Verrine* had ſaid during the whole time of Aduent, ſo that it ſtood not with conueniency that he ſhould be preſent at theſe examinations, that it might bee the more fairely carryed and not obnoxious to any partiality or paſſion.

f The audience of *Magdalene*.

f The ſame day in the preſence of the ſaid father *Michaelis* the Capuchin fathers, and the others aboue named, *Magdalens* deſpoſition was heard, who, in perfect ſenſe & memory and in the preſence of *Lewes Gaufridy* deſpoſed many things againſt him touching her poſſeſſion, ſeducement, and the like, deſcribed at large in the acts that were gathered by father *Michaelis* from the eleuenth of Ianuary vntill almoſt the laſt of Aprill. Furthermore, ſhe ſhewed the marke which ſhee had in her feete, which to outward appearance ſeemed to haue loſt all ſenſe, as experience made it cleare when they made proofe thereof, by putting pinnes into them.

Not-

Notwithſtanding this depoſition, *Lewes* would by no meanes make acknowledgement of his fault, but in a menacing ſort he ſaid, that in time hee doubted not but to haue reaſon againſt thoſe that had accuſed him, and that he would neuer deſire to ſtirre aliue from S. *Banne*, if he were not found innocent.

§ This euening father *Michaelis* did exorciſe the two women that were poſſeſſed, whereupon *Lewes*, by the aduice of ſome of his friends, renounced the art of Magick, and at euery renunciation *Verrine* anſwered, Amen: and in diſclayming all the ſcheduls *Verrine* likewiſe anſwered, Amen, and ſaid vnto him, *Lewes*, prepare thy ſoule, and God will giue thee the light of his grace.

§ The Magicians renouncing of Sorcery.

As father *Michaelis* in the exorciſmes was ſaying theſe words, *Qui inferni triumphator fuit*, *Verrine* replyed, he ſhal triumph of hel againe which is now ful of anguiſh and diſtraction; and when the Exorciſt ſaid, *Quem ad imaginem ſuam fecit*, *Verrine* ſpake and ſaid, it was a goodly Image indeed before it was defaced, but God doth once againe take his pencills and colours to repaire and make full thoſe lineaments that are impared. After this *Verrine* ſpake to *Lewes* and ſaid [h] *Adam vbi es? Adam vbi es?* Cry vnto God from the bottome of thy heart, and he will heare thee, pray vnto him that thou maieſt goe where the quier of heauen doth ſing *Sanctus, Sanctus*, and not where they curſe father and mother, and the euer-liuing God himſelfe. Then he ſaid to *Belzebub* this houſe is yet open, and full of ruines, but if *Lewes* will but lend the table of his heart to God, he is ſo good a workeman that hee will depaint a liuely portraicture vpon the ſame.

[h] *Verrine* would often ſay that the Magician was the loſſe of an infinite number of ſoules, as *Adam* in times paſt had been.

After this father *Francis* the Dominican tooke the ſtole and demanded *Aſtaroth* why he ſpake not; wherevnto *Verrine* anſwered, thou ſeekeſt truth of him that taketh part with *Lucifer*, and not of him that taketh part with God. Then did *Verrine* exhort *Lewes* and en-

deauoured to perſwade him to bee conuerted, inuiting the Sonne of God to preſent his wounds vnto his father: the Virgin *Mary*, to ſhew her breaſts vnto her Sonne: *Peter* and *Magdalne*, to obtaine grace for *Lewes* by their teares, repentance, ſorrowes, and contritions.

[i] Wee are heere to note, that *Verrine* ſaid to *Lewes*, thou art like a deſperately ſick man that lyeth at the point of death, who although he haue the vſe of none other of his members but of his tongue and eares onely, yet if when the Phiſitian doth aske him touching the cauſe and progreſſe of his maladie, and hee ſhall anſwere that hee knoweth nothing, and that hee hath loſt the vſe of his memory, notwithſtanding all this he may recouer as long as his ſoule is in coniunction with his [k] body: for it ſufficeth the Phiſitian that the patient conceaueth himſelfe to haue neede of helpe, and permitteth that they miniſter vnto him thoſe remedies that are fit for his recouery. So *Lewes*, the Diuels haue taken away thy [l] memory, but it is ſufficient to recouer thy health if thou wilt but bequeath the manage of thy ſelfe vnto the true Phiſitian of ſoules, who will incontinently apply thoſe medicaments vnto thee, by the force whereof thou ſhalt eaſily recouer.

[i] *Verrines* exhortation to *Lewes*.

[k] That is to ſay there is no hope of men after they are dead.

[l] The Magician told vs, that if we did vnderſtand his condition wee would be amazed at it, for he had no memory. But in this he did co-operate with the Diuell, & gaue his conſent there vnto, whichbeing by the Diuels oftentimes practized vpon *Magdalen* they could neuer by any charmes bring the ſame about (as ſhall be ſeene heereafter) becauſe ſhe would neuer conſent thereunto.

[m] *Belzebub* accuſeth *Lewes* the Magician.

*The acts of the ſecond of Ianuary being Sonday.*

THis day in the morning the Dominican father exorciſed, whereupon *Belzebub* told them that hee was bound by an oath which *Lewes* had takē, but being diſcharged and vnbound he ſwore very ſolemnly, [m] that *Louyſe* was really poſſeſſed, that *Lewes* was the Prince of Magicians, and that he himſelfe had ſuckt vpon him certaine vndiſcerneable markes; one in his head, and another in his ſide: that *Lewes* had bewitched *Louyſe*, and that by a charme of his, ſhee was poſſeſſed. And this charme hee gaue vnto her to cauſe her to commit

ſome

some soule cryme against her God, but hee of his meere grace had preserued her. *Verrine* also confirmed the said oath of *Belzebub*, and called vpon all sorts of creatures to take vengeance of *Lewes*, if hee were not conuerted. Then hee rendred the reason, why God would make vse of him in the discouerie of *Lewes*, because (said hee) hee had renounced all things that might conuert and discouer him except the Diuell. Then *Verrine* by the tongue and consent of *Louyse* presented before God the father, the a wounds of his sonne, and said, if thou wilt thou canst pardon *Lewes*, and a drop of thy Sonnes blood is able to appease thee. Hee further said, Mother of God, restore vnto this poore infirme wretch the vse of his senses, and to this blinde man the light of his vnderstanding: plunge thy selfe *Lewes* into the wounds of thy Redeemer, and hee will receaue thee into his protection.

Then he turned to the assembly and said, There are of you that shall see the time of the persecution which shal bee made by b Antichrist, and many shall then suffer martyrdome.

Then he said, it is not so difficult a matter to purchase back the soules of *Cain*, *Pilate*, *Herod* and *Iudas* from hell, or the Diuels themselues, who are too wel acquainted with the torments of that place, as to withdraw the soule of *Lewes* from his abominations whereunto it is so strongly glewed. c *Lucifer* himselfe, and the whole rabble of Diuels would not resist with so setled and resolued obstinacy, if God were to call them to repentance, as this *Lewes* now doth.

¶ The same day there was a consultation held, wherein father *Michaelis* made this proposition, that his intendment was to exorcise *Louyse*, and *Magdalen*, that he might haue certaine information whither they were really possessed or no? which particular the Presidents and Counsellors of the Citty of Aix were very desirous to vnderstand. Heere-upon it was concluded that they

a *Louyse* related vnto vs that she vnderstood wel of that *Verrine* had prompted vnto her, and did readily co-operate and gaue her assistance to all the praiers that were powred forth for the conuersion of the Magician.

b Touching Antichrist see the Apology vnto the doubts.

c The hardnesse of the Magicians hart

¶ The aduice for the seperation of the women possessed.

ſhould be ſeparated, that *Magdalene* ſhould remaine in the Kings chamber, and *Louyſe* in another chamber, both of them attended by certaine women appointed for that purpoſe that they might not ſpeake one to the other: that father *Romillon*, father *Francis Dompierre*, and father *Francis Billet* might not be preſent at the conſultation, nor at the examinations which ſhould be taken of them, but ſhould onely bee admitted to the Exorciſmes, that ſo all ſuſpition and doubt might bee remoued, which ſome iealous braines might conceiue of this fact.

[r] The Exorciſt changed.

[r] The ſame day in the euening, father *Paul*, Prieſt of the doctrine who was purpoſely come about this buſineſſe, a man of extraordinary note, did exorciſe, in the beginning whereof *Verrine* ſpake as if hee had been *Louyſe* her ſelfe, ſaying; Exorciſe me no more, for I am not poſſeſſed. Then the Exorciſt demanded *Leuiathan* what was become of *Belzebub*, hee anſwered that hee was entred into the body of *Lewes*: To this the Exorciſt replyed: Why doeſt not thou get thee out of this body which is none of thine? *Leuiathan* anſwered, that hee would not goe forth, becauſe hee was deſtinated thither for to torment her. Then father *Michaelis* asked him, *Quod tibi nomen*: he anſwered, *Leuiathan*: Then he demanded of him againe; How many are there in her? There are of vs (ſaid he) in euery part of her body. Whereupon, asking him againe, Why they did not get them gone. He replyed, we cannot goe from hence vntill the ſchedules bee deliuered. Then hee was asked where theſe ſchedules were. Hee [t] anſwered that hee would not tell them. Then *Lewes* who was in a chamber hard by was called for to come into the Church, and to renounce all the property and right which hee might pretend to haue by thoſe ſchedules; whither being come, he made his renunciation accordingly. Then *Leuiathan* ſaid, this renunciation commeth not from his heart. After all this, a *Capuchin* father began to exorciſe *Lewes*:

[s] *Leuiathan* anſwereth.

[t] He ſaid this becauſe hee was put to ſilence vpon the accuſations againſt *Lewes*, for a ſeaſon.

*Lewes*: and when *Verrine* profered him his assistance, and the meanes to doe it. the *Capuchin* father said, I haue to doe with thy master, *Obmutesce maledicte*. Ha *Michaelis* (quoth *Verrine*) God hath vnlooſed mee, and doeſt thou tie me vp? Then the Exorciſt ſaid againe vnto him, *Obmutesce maledicte*. But *Verrine* would not hold his peace, and turning him to *Lewes* hee ſaid, Whence ariſeth it that thou art not able to impoſe ſilence vpon the Diuels which are in the body of *Lowyſe*, and yet haſt power to chaine vp thoſe that are in the body of *Magdalene*? As I am a Diuell I cannot know thy inward thoughts and apprehenſions, but as I am heere by Gods appointment, I doe eaſily diue into thy moſt reſerued cogitations.

*The Acts of the 3. of Ianuary.*

THis day in the morning (after that *Lewes* had been with father *Michaelis* in his chamber, and made ſemblance to weepe, although he played the hypocrite in all this) *Magdalene* being much tormented with the Exorciſme, *Verrine* began to ſpeake in this ſort:

Almighty God, why doeſt thou not ſend an Angell, or ſome famous Preacher to vnfould theſe myſteries, but doeſt thus make a feely woman the inſtrument of thy glory? but it is enrolled in thy eternall decrees, that thou wilt vtterly confound the damned Art of Magick, by the meanes of poore and diſ-reſpected creatures. Make me to change ſtates with the Magician, and I will aſſure thee that I will repent mee of my ſinnes: for if I might obtaine this grace at thy hands, I do not ſay that I will proſtrate my ſelfe onely at thy feet, but would alſo humble my ſelfe to the loweſt depth of the pit of Hell, and pray thus vnto thee: Good God, erect a ladder from the bottome of Hell, which may teach vnto the Heauens, and let all the ſteps bee framed of the ſharpeſt razors, and I will with all my heart paſſe vp and

n The Diuels exclamation and inuectiue againſt the obdurateneſſe of the Magician.

downe vpon the ſame, aſcending and deſcending til the day of doome ſhall aproach: all which I would eſteeme as eaſie as to tread on flowers and Roſes, and ſhould accept thereof as of a high and ſingular fauour. This Magician *Lewes* (O God) hath ſomtimes pronounced the words of conſecration, and at other times not, he plaies the hypocrite and Phariſie, making iourneyes into Turkey and Flanders, to viſit the Synagogues and aſſemblies of *Satan*. It is not for mee (good God) to finde fault with thy Maieſty, yet I wonder why thou wouldeſt permit ſuch prodigious villanies to bee contriued and acted. Of a truth I ſee thou wilt ſhew hereby the vn-exhauſted riches of thy bounty, as thou diddeſt in times paſt to *Peter* and *Dauid*. A wicked life and a good end doe ſeldome follow one the other: hee that will die well, muſt liue well.

Then he ſaid vnto S. *Magdalene*. *Magdalene*, thou haddeſt once thy body poſſeſſed by Diuels, but not after the manner that *Magdalene* heere is poſſeſſed. Thou wer't once a Courtizan, and wert amorouſly enclined to keepe company with proper and handſome men, but at the laſt thou diddeſt fall in loue with the faireſt among the ſonnes of men, as this *Magdalene* now doth.

x The hypocriſie of the Magician.

x Then *Verrine* ſaid, *Lewes* vnto outward appearance ſeemeth to be a Saint, but inwardly he is full of all impiety: he pretendeth abſtinence from fleſh, yet doth he glut himſelfe with the fleſh of Infants.

Heere is to bee noted that *Belzebub* alſo witneſſed the ſame at an Exorciſme: wherein it was demanded of him what the reaſon was, that during the ſpace of nine or ten daies, that *Lewes* remained at S. *Baume*, taking his meales with the religious perſons there, he euer left his meate vpon his trencher and would eate nothing: to which hee anſwered, ſporting and gibing at him, Tuſh, hee little regardeth your pottage and egges, hee feedes vpon good fleſh, the bodies of Infants, which are inuiſibly ſent vnto him from the ſynagogue.

Moreouer

y Moreouer *Verrine* ſaid *Louyſe* ſhall not liue long to enioy the glory and good of this action: for z ſhee ſhall die ſoone after the Church hath approued of theſe acts.

y This is very obſeruable, for he made repetition diuerſe times of the ſame.

z The death of *Louyſe*.

You aske to haue ſignes ſhewed vnto you of her poſſeſſion: ſome would haue mee ſpeake Greeke, others Spaniſh, and many aske queſtions of me in Latine; but I tell you this worke is very farre diſtant from the admittance of any curioſity. I haue foretold you many things already happened, as that *Louyſe* ſhould be examined, and *Magdalene* conuerted, and doe you yet with the Phariſies hunt after ſignes and wonders?

Then he ſaid, all the conuentions of Sorcerers are in an vprore, and Hell it ſelfe is in confuſion, ſeeing that the conuerſion of their Prince *Lewes Gaufridy* is ſo cloſely preſſed: they are more diſtracted then the Kingdome of France would bee, if her moſt Chriſtian King ſhould become a Sarazen, or then the Church would be, if the Pope ſhould proue an Hereticke.

He further ſaid, God will roote out this curſed race, and will fill vp the ſeates of the Angels that fell, becauſe the day of iudgement is now at hand, and a Antichriſt is already borne of a Iewiſh woman that was got with child by an *Incubus*. God will now prepare his ſouldiours for the field, and the Diuell his: Magicians ſhall be the forerunners and Prophets of Antichriſt.

a Touching Antichriſt, ſee the doubes after the Epiſtle to the Reader.

b This day about three of the clock in the afternoone the two *Capuchin* fathers departed to goe to *Marſeille*, which iourney they vndertooke both by the aduice of father *Michaelis*, and of their owne voluntary deſire, to informe themſelues of the life and manners of *Lewes Gaufridy*, and to ſearch his chamber and bookes, if peraduenture amongſt them any ſchedules or characters of Magicke might there be found.

b Two Capuchin fathers go to *Marſeille*.

The ſame day in the euening whiles father *Michaelis* was exorciſing, *Belzebub* cried out, ſee, ſee, the c witches, that are come to viſit their Prince *Lewes*: to which

c Witches are carried inuiſibly.

which *Verrine* ſaid, their Prince called for them, but God muzleth vp the wolfe that commeth to deuoure the ſheepe. It is the dogs duty to obey his ſhepheard, and to barke and giue notice vnto him of the wolfes comming, and [d] thereupon he preſently fell a barking like a dogge, which hee did at ſundry other times when the Magicians and witches came to S. *Baume* inuiſibly. Then he ſaid, will you not ſuffer mee to talke, who am an inſtrument in the diſcouery of theſe witches? And *Belzebub* being asked what they were that were lately come thither, and from whence they came, he anſwered I am bound to ſilence. Whereunto *Verrine* ſaid, do not wonder that he ſpeaketh not, it is by reaſon of your vnbeleefe; would you haue God come downe from heauen and leade you vp and downe by the hand. You haue the Prince of Magicke in your hands, will not this ſatiſfie you? But you are ſo blind you will beleeue nothing. then he cried with a loud voice, Magicians & witches, God confound the whole rout of you: what ſeeke you heere in this Church? this is not a place for your curſed Synagogue: but I ſee your [e] proiect is to checke the Diuell and keepe him from ſpeaking, and thou accurſed Magician, the ringleader of this rabble; God confound thee thou ſtinking Goate. Then hee tooke his oath that the Diuels in *Magdalene* were bound, and could not ſpeake, and that hee was free from the ſame, and therefore (ſaid hee) you ought to liſten vnto mee who am of a contrary faction vnto them. Vpon this hee was bid to diſcouer the ambuſhments of the Diuell: whereunto *Verrine* ſaid, ſince you will needs haue mee to expreſſe and explaine vnto you what I formerly had ſaid, liſten vnto me. It is the pleaſure of God, that all men know what I haue ſaid this morning, and not the confeſſors of *Louyſe* onely: for God will now make demonſtration of his exceeding bounty. The truth is *Magdalene* is not throughly conuerted, but is perpetually vexed with the Incubi, who commit a thouſand impurities

[d] *Verrine* barketh like a dogge.

[e] The ſuperiour Diuels doe tye and bunde vp thoſe that are inferiour and in ſubordination vnto them, as amongſt men the ſtronger bindeth him that is weaker, and maketh him to hold his peace. So amongſt liuing creatures, one by the inſtinct of nature, doth maſter another.

puricies with her. It is true [f] *Michaelis* that God will bee offended with thee, vnleſſe thou take ſome order that this be redreſſed: and doe not thinke that I ſpeake it for her behooſe, or for the ſake of her heere, whom I now poſſeſſe: for if ſhee bee not poſſeſſed, why doe you exorciſe her, were it not better to ſend her backe into the kitchen? She would be contented with ſuch a place, as ſhe was formerly before ſhe came hither. What think you, why doth not *Magdalene* harken now vnto mee: The reaſon is, becauſe I ſpeake the truth and ſhee is not yet throughly conuerted: ſhee obeyeth not her ſuperiours, and confeſſeth her ſins with niceneſſe and affectation like a Player. *Magdalene*, you muſt not confeſſe them ſo, but you are to reueale them vnto the Prieſt with much penitency and compunction. Then *Verrine* was commanded to ſpeake lower; for he cried as loud as poſſibly the forces of a woman could giue aſſiſtance thereunto. Vnto which *Verrine* anſwered, when I ſpeak low you deſpiſe mee, and when I talke aloude you put me to ſilence. *Sodome*, neuer were ſuch abominations ſpoken by thee; nor in the time of the flood did there euer happen ſo ſtrange a fact as this is, yet were they drowned in the waters, and burned with the fire. Was it euer heard of before, that the Diuell ſhould come to reprehend ſinners? You know there is a [g] difference to haue a Diuell in the body, and to haue a Diuell in the ſoule, or to haue him in the body for the conſeruation of the ſoule. Afterward when ſome or other had told him that hee was to obey the Church as the ſpouſe of God, hee anſwered that this ſpouſe alſo was to humble her ſelfe before her husband. God goeth about to enlighten you with the brightneſſe of his grace, yet do you euer cry vnto me *Verrine* [h] *obmutesce*. I tell you I will ſpeake, but it ſhall be for the glory of God. Did I euer bid you worſhip *Verrine*? no, I euer told you that I was a damned Diuell. If I haue ſpoken euill, reproue me of this euil; but good God (ſaid hee) command me

[f] We were yet in indifferency, and were at that time making inquiry after theſe things.

[g] The difference of Diuels.

[h] By this often reprouing of the Diuell they gaue intimation vnto him that they did not beleeue him.

me to ſpeake Hebrew, or to doe ſome other prodigious and amazefull act, for theſe poore blind caitiffes are yet calling vpon me for a ſigne. But what did you Lord to thoſe that asked a ſigne of you: you could haue giuen them ſignes from heauen which their curioſity did itch after, but you would not ſatisfie their brain-ſicke fancies herein, becauſe they wanted faith, which ſhould be in men.

*Michaelis*, the young ſucking Infants which they haue eaten, and others which they haue ſtrangled, and digged vp from graues to make pies withall, cry loud for vengeance before God, for crimes ſo puniſhable, and full of execration. Yet are not theſe accurſed Magicians contented, but will plucke God from his Throne: they worſhip a [1] Goate, and ſacrifice vnto him euery day. What? Thinke ye not that God is exceedingly incenſed by theſe audacious prouocations? At their tables and meales they vſe no kniues, becauſe they will not pare off their imperfections: they vſe no ſalt, becauſe they hate the vertue of wiſedome, they haue no Oliues nor oyle, becauſe they loue nothing but crudities and cruelties. In this very *Baume* doe they keepe their Sabbaths: in this very *Baume* doe they deuoure mans fleſh: in this very *Baume* do they belch forth vnconceiueable blaſphemies againſt the ſacred Trinity, the Sacraments, the mother of God, and all the Saints in Paradiſe. Hath not God then inſt occaſion to bee incenſed againſt them? The Turke with his vnbeleefe; the Iewes with their expectation of the *Meſſias*, the Heretickes with their adorations of the baſtardly figments and conceptions of their owne braines, are not to bee held in ſuch deteſtation as theſe Magicians heere: for they doe day by day renounce God, and there paſſeth not a minute wherein they crucifie him not. I do further affirme, that if this which hath been pronounced and publiſhed in S. *Baume* had been declared at *Geneua*, they would haue ſhaken off the chaines and fetters of their obſtina-

[1] The adoration of a Goat in their Synagogues.

cy:

cy: yet doe the children of the Church keepe the Magician from mee, and will not ſuffer mee to ſpeake vnto him. O *Michaelis*, the Magician is now in thy cuſtodie, haue a curious and quick regard ouer him, for hee doth yet put *Magdalene* to ſhrewd plunges. After this *Lewes* was ſent for from his chamber to come vnto the Church, and as he entred [k] *Verrine* did barke and bay wondrous like a dogg, and ſaid, Meruaile not that I thus barke, for I ſee the woolfe. Then he ſpake to *Lewes* and ſaid, thou art a Magician, thou art an execrable Sorcerer, I lay it heere before thee, that if thou be not ſpeedily conuerted thou [l] ſhalt bee burned: and theſe two women heere muſt bee exorciſed before the Parliament at Aix. If *Lewes* be not conuerted within eight dayes, I tell you heere before hand, and doe call to witneſſe the bleſſed mother of God, the Seraphins, Martyrs, Virgins, Saints, and as many as be of you, that [m] he ſhall be deliuered vp into the hands of the gouernour of Marſeille, and then let them ſpeak whither *Louyſe* were poſſeſſed or no.

[k] *Verrine* barketh againſt *Lewes*.

[l] The prediction that *Lewes* ſhould bee burned, and the two women exorciſed at Aix, as it afterward happened.

[m] He was degraded by the Biſhop of Marſeille, who was alſo deputed a Commiſſary at the hearing of his cauſe.

Heere is to bee obſerued, that the Capuchin fathers found not any thing in the chamber of *Lewes* that might any wayes concerne Magick, and this ſearch diſpleaſed many at Marſeille, and preſently it was bruted abroad through all the citty, that father *Michaelis* was the author of all this.

You muſt further note, that the Magicians and Witches which came inuiſibly into S. *Baume* left very vile and offenſiue ſauours behind them, and caſt, now vpon one, and now vpon another certaine powders and oyles once vpon father *Francis Billet*, and twice vpon father *Anthony Boilletot*, who found himſelfe benoynted ouer the lippes, and when hee asked *Lewes* what the meaning thereof might bee, hee onely laughed at the ſame. They alſo threw ſuch kinde of ſtuff vpon ſiſter *Catherine*, who was co-adiutour of the company of S. *Vrſula*, ſo that ſhee was a long time greeuouſly ſick vpon

vpon the ſame.

n The prediction of the execution & death of the Magicia ratified by a ſolemne oath which prediction the Diuel gaue as a ſigne.

n Beſides all this, *Verrine* tooke his oath on Gods behalfe, the Creator of heauen and earth, and on the behalfe of the bleſſed mother of God, and of Angels, Patriarches, Apoſtles, Martyrs, Doctors, Confeſſors, Virgins and Widowes, and on the behalfe of the whole Church triumphant and militant, and to the irreparable confuſion of all hell, that except *Lewes Gaufridy* be conuerted he ſhould be taken, bound, and burnt. And added, that if euer oath were in force and validity, it was this which he had taken: and therefore (ſaid hee) doe not aske further for any ſignes, and ſo inuocated the wrath of God vpon himſelfe if it were not true. He further ſaid, that if he would be conuerted, there ſhould no harme betide vnto him; but it was more probable that he ſhould be puniſhed.

*The acts of the 4. of Ianuary.*

o The difficulty which the fathers made of the truth hereof.

THis day, during the time of Maſſe which *Louyſe* heard, *Verrine* cryed Lord, ſuffer me to ſpeake Spaniſh or Greeke, for they o are euer demanding ſignes of me: or permit this Sub-Prior who is ſo ful of doubts and incredulity to be blinde of an eie, or this father who is a Capuchin to fall preſently lame, or command fire from heauen, ſo they ſhall haue ſignes enough. Then he ſaid, if you make a doubt of the wiſedome and diſcretion of your God, you were beſt to helpe him with your aduice. They demand ſignes, and ſay, that whatſoeuer is done or ſpoken, proceedeth onely from *Louyſe*, notwithſtanding they ſuffer her to receaue the Communion, who hath ſo many times called for the wrath of God to fall vpon her. I would ſay thus, if ſhe be not poſſeſſed (as ſome would haue it) ſhe is worſe then *Lucifer*, and deceaueth the Church of God by vnfoulding ſo many propoſitions that are wrapt vp in admiration and aſtoniſhment: as that *Salomon* is damned, and Anti-

chriſt

chriſt borne. Shee were worthy to bee taken and burnt, or that God ſhould open the wombe of the earth to ſwallow her vp aliue, if ſhee ſhould bee guilty of a practiſe ſo full of inſolency and boldneſſe. Then *Uerrine* ſpake to *Louyſe* and ſaid,

Poore wretch looke well to thy ſelfe, alas, who will defend thee? Thou art but a ſimple woman, and doeſt put thy ſelfe in hazard of thy life, if thou ſay that thou haſt in all theſe diſcourſes ſpoken no hereſie. But I tell you that there was neuer ſeene a thing like vnto this which you now behold. What ſaieſt thou *Louyſe*? ſpeakeſt thou nothing? Thou muſt bee apprehended and burnt in ſteed of the Magician. O miſerable blindneſſe! it is no wonder if hereticks beleeue not, ſince you your ſelues after my relations of ſo many admirable things, and after the booke which is already written, doe thus ſtagger in your beleefe? *Michaelis* thou knoweſt well whither *Louyſe* ſpake this or no, for thou art priuy to all her confeſſions.

Then he ſaid, take heed good Chriſtians, for euery one that thinketh himſelfe to bee in the boſome of the Church ſhall not be ſaued, neither ſhall all thoſe that be in religious orders enter into the kingdome of heauen: and added, I proteſt before thee, O Lord, that I haue faithfully diſcharged thy commiſſion. See you not that *Belzebub* is contrary vnto mee, and I to him? Come, come, accurſed p Magician, thou wilt be ſaid to be innocent, and then ſhall they ſuffer thee to depart.

p The prediction that the Magician ſhould be enlarged vpon ſuppoſition of his innocence: which was verified the 14. & 15. of Ianuary.

*The acts of the 5. of Ianuary.*

VPpon this day was *Magdalene* exorciſed by the Dominican father, whereupon q there went out of the body of *Magdalene* two and twenty Diuels, being commanded thereunto by the Prince that was within: yet ſo as they were to returne thither againe after a certaine ſpace. And in their iſſuing forth one after the other

q Theſe departures were very ſenſible, as well by the blaſt which brake forth frō her mouth as by their names which in their iſſuing forth they gaue themſelues.

ther, they made a ruſling and noyſe, euery one calling himſelfe by his owne name, as *Agrotier*, *Perdiguier*, and ſo of the reſt as they are afterward ſet downe in the following acts of the moneth of Ianuary. Then *Aſtaroth* ſaid in the latine tongue that *Belzebub*, *Leuiathan* and *Carreau*, were entred into the body of *Lewes*, ſaying: *Belzebub eſt in intellectu, Leuiathan in voluntate, Carreau in corde.*

*The acts of the 6. of Ianuary.*

VPon this day was *Magdalene* exorciſed by father *Paul* Prieſt of the Chriſtian doctrine: whereupon *Belzebub* ſaid, as long as Magicians are partizans with vs, we doe neuer vſe to poſſeſſe them, at the leaſt not viſibly, but [r] when they begin to apoſtate from vs and relinquiſh our Synagogue, then we do begin to torment them, and if I had leaue to tyrannize vpon the body of *Magdalen*, and to let out my rage againſt her at the ful, I would handle her in ſuch an impetuous manner, that ſhe ſhould neuer depart from hence with her life. And when hee was bid to point forth the Magician that had bewitched *Magdalene*, he anſwered, he is not far from hence: and added, I am bound.

[r] Magicians are not poſſeſſed.

After dinner was *Louyſe* exorciſed by father *Francis Domptius* the Dominican: whereupon *Verrine* ſaid, you will not yet beleeue, but at the end and *Cataſtrophe* of this hiſtory, which is not yet perfected, you will giue credence thereunto: God hath reſerued to himſelfe an illuſtrious manner of working, by which in concluſion he will get the vpper hand. They are to [f] goe to *Marſeille* & to *Auignon* before the Vicelegate, & there it ſhall be ſeene whether the witch-craft of *Louyſe* bee imaginary onely, and builded vpon a coniecturall conceite (as it was giuen out at S. *Baume*) and whether the ſcope whereunto ſhee doth addreſſe her actions, bee ambition or no. The ſchedules alſo muſt be reſtored, other-

[f] This is to be ſeene.

otherwiſe theſe two cannot be freed. Then one of the company ſaid, thou art not to preſſe that too farre: whereunto *Verrine* ſuddenly replyed without being queſtioned thereof, call to minde the miracle of *Theophilus* and [t] *Baſill*, it could not indeed ſtand with expediency to preſſe this, if no man ſhould haue notice where they were, but it is well knowne where theſe are, and in whoſe cuſtody they lye. I tell you God is now more angry then hee was in the time of the *Niniuites*, for the aire is infected with their malice, and the earth can no longer bury in ſilence the death of ſo many children which they haue deuoured: they pleaſe their appetites with the reliſh of this delicate fleſh which doth coſt them nothing.

[t] There were ſchedules rendered to *Theophilus* the Magician, and to S. *Baſil* for an other Magician, as is ſet downe at large in their liues.

The ſame day in the euening was *Magdalene* exorciſed by Mr. *Paule*, whereupon *Belzebub* being demanded whither the Diuell did torment Magicians or no? He made anſwere that they did not, except when they were conuerted, or when they were in the way to conuerſion: but whenſoeuer ſuch conuerſions ſhould happen, they might well bee filed in the lyſt and catalogue of Myracles. There be an hundred and an hundred that are dead, and yet but one onely Pariſian that in viſiting of *Lazarus* was conuerted, and three dayes after hee dyed. And being asked touching the witch-craft of *Louyſe*, hee anſwered, that it was two yeares ſince ſhee had theſe charmes vpon her, and that ſhee had on her body inchantments, markes, ligatures and oyntments.

*The acts of the 7. of Ianuary.*

THis day before the Communion *Verrine* played many prankes full of reſiſtance and inſolency, ſaying, *Louyſe*, thou art lunatick as they report of thee: thou art fooliſh, thou doeſt counterfait and vſe much iugling: doeſt thou think to put a trick vpon the whole world? Then he added, what, doe madd women re-

ceaue the Communion? Then he ſpake to father *Michaelis*, and ſaid, *Michaelis* command mee, [a] for I am as much tyed to obedience vnto thee, as is *Loyſe*.

[a] Being in a Church of his iuriſdiction.

[b] The ſame day *Verrine* diſputed with God, as was collected by his ſpeaches ſaying, Great God, they are not content to heare thy Ambaſſage from me, ſend vnto them a bleſſed Angell: bid *Gabriel*, *Raphael*, or *Michael*, or elſe *Raſael*, who was *Adams* good Angell, to goe in this errand, that they may bring back and conuert this third *Adam*. God anſwered him, I will not ſend my Angels, for if hee whom I ſhould ſend ſhould ſpeake vnto them in an inuiſible forme, they would ſay that he were a Diuell: if in a humane and viſible ſhape they would cauil that he were a man. Then ſaid *Verrine*, ſend vnto them the mother of thy Sonne: God anſwered, that this miſſion would not bee auaileable, no not if I ſhould ſend my Sonne againe amongſt them, for if he ſhould come downe from heauen viſibly, they would againe crucifie him. Whereunto *Verrine* anſwered, ſend then vnto them ſome famous preacher. God replyed, No, it is my will that this imployment ſhould be vndertaken by thee. Lord, ſaid *Verrine*, they will not beleeue mee, but doe euer aske for ſignes. God anſwered, leaue that to me, I will prouide them ſignes ſufficient to create a beleefe in them.

[b] *Verrine's* complaint vnto God.

Then *Verrine* applying his ſpeach vnto the time, which was the day of the Kings, ſaid to thoſe that were preſent. Euery one muſt make enquiry after the childe Ieſus in the company of the three Kings, who repreſent vnto you your three faculties: for the memory offereth the mirrh of contrition by calling your ſinnes vnto remembrance: the vnderſtanding preſenteth incenſe by contemplating and thinking vpon the bleſſings of God: and the will giueth the gold of charity, but the ſtarre of faith muſt guide you and goe before you, for good workes without faith, are barren and vneffectuall.

Heere

Here is to bee obſerued, that all the time that *Lewes Gaufridy* remained at S. *Baume*, which was nine or ten daies, they read certaine chapters of the Bible while they ſate at dinner and ſupper, according to the cuſtome of the Order of Preaching Friers, and by meere chance lighted vpon the [7] Prophecie of *Ezechiel*, where the chapters that were read for the ſpace of nine or tenne daies (being a thing chancefull and not premeditated) did all point out the conuefiron of a ſinner, and laid downe the threatnings againſt thoſe that ſhould be obſtinate, and the mercy vnto thoſe that ſhould proue penitent, to ſo good purpoſe, and ſo expreſſed to the life that we were all amazed at the ſame, and thought of no other thing while we ſate at meate. Notwithſtanding this, and all other exhortations, which ſomtimes one father, and ſomtimes another gaue vnto the ſaid *Lewes*; yet were they not of any force to mollifie and ſoften him, the chapters that were read were continued from the 18. to the 40.

[7] The propheſie of *Ezechiel* accidentally lighted on and read.

### *The Acts of the* 8. *of Ianuary.*

THis day *Lewes Gaufridy* after dinner departed from S. *Baume* to returne to *Marſeille*: the [8] Biſhop of which place had ſent foure of his Canons to ſeeke him out, who came to S. *Baume* vpon Friday being the ſeuenth of that moneth, in the euening. Then *Belzebub* triumphed, thinking that hee had gained the better of the cauſe, becauſe the Magician was ſuffered to depart as innocent, and the precedent Acts were in a manner condemned, ſo that *Verrine* for a ſeaſon was put to ſilence: and euery one expected to ſee the cenſure which father *Michaelis*, and the fathers that were with him would paſſe vpon this fact, that they might enforme the Court of Parliament at *Aix* of the truth thereof, as Monſieur *du Vair* the firſt Preſident, and the reſt of the Councell did deſire: ſo that father *Domptius*

[8] Theſe Canons did alleage that *Lewes* was a Prieſt appertaining to the Dioceſſe of the Biſhop of *Marſeille*; to whom we anſwered, that hee was come thither not vpon commandment but by aduice.

the Dominican and Exorciſt in the time of Aduent was commanded to ſurrender all the papers which hee had written; which he denied to do, conceiuing that father *Michaelis* would either teare or burne thē, in ſo much asthey were cōſtrained to force open his chamber dore, to get into their hands all the Acts that were paſt euen to this day, [a] and all for the ſtricter examination of the cauſe. The ſaid father being thus incenſed was commanded to his chamber for certaine houres, and was afterwards prouoked by the mockes and taunts of ſome of the ſaid fathers, who made a ieſt of that which hee had written, and told him that there was nothing contained in thoſe writings but fables and falſhoods. They alſo were euer contradicting him in many particulars, and hoped by ſome tricke and deuice of theirs to cauſe the ſaid Acts to be aboliſhed in the Synod of the Right Reuerend father the Biſhop of *Marſeille*, and in the meane time to giue it out, that all was meere gullery and cheating: but this deuiſe of theirs tooke not, as ſhall appeare hereafter, although that *Lewes*, together with ſome that were dealt withall by thoſe aboue named, did not long after goe to [b] *Auignon*, and to *Aix*, to declare and make intimation of his innocency, affirming that the whole body of this fact was meerely practiſe and foolery.

The ſame day the ſaid father *Domptius* went to *Auignon*, although hee gaue out that hee would goe to *Marſeille* with the fathers aforeſaid, that hee might from thence returne to his countrey of *Flanders*; where being come, he communicated all this buſineſſe with the Reuerend father the Chaplaine vnto the moſt Reuerend the Archbiſhop of *Auignon*: where all his allegations and reaſons which he could enforce for the cleering vp of the truth of theſe acts, were heard at large, but they remitted him to [c] father *Michaelis* inquiſitor of the faith in all the Legateſhip of *Auignon*, being willing to put off from themſelues the proſecution and examination

[a] Inquiſition into the verity of the writings.

[b] *Lewes* the Magician went away to *Auignon* with ſome others to make declaration of his innocency, but he was remitted backe againe.

[c] Father *Domptius* ſent backe vnto his ſuperiour.

examination of this busines. Whereupon father *Domptius* returned to *Aix*, and entred into the same communication which Monsieur *Garandeau* Vicar generall to the most Reuerend the Archbishop of *Aix*, and afterward deputed for a commissary in the cause of *Lewes* the Magician, as Monsieur *Thorin* the counsellor also was; but the said Monsieur *Garandeau* sent him backe to father *Michaelis* as belonging vnto him who was his Superiour, and vnto whom he was bound to render all obedience. Then the said father *Domptius* the Exorcist returned to S. *Baume*, and humbly submitted himselfe to whatsoeuer should bee determined by the said father *Michaelis*, as Inquisitor of the faith and his superiour.

All these Acts being throughly examined, and the two women found to bee possessed, the Court was then certified of the whole; and father *Michaelis* contrary to the opinion of many men gaue backe the Acts vnto father *Domptius* to dispose them into order and method against the end of the moneth of *Ianuary*. Yet was there prosecution made of the same for the more ample verification of these things from the eleuenth of the said moneth vntill about the end of *April*, as shall afterward appeare.

*The end of the first part.*

# THE ACTS THAT WERE COLLECTED AND DISGESTED INTO ORDER BY FAther *Michaelis* Priour of the Couent Royall of S. *Maximin*, and of S. *Baume*; who *came thither after Christmas, in the yeere* 1611. Returning from Preaching his Aduent Sermons in the towne of *Aix* in *Prouince*.

*The Acts of the* 11. *of Ianuary*. 1611.

AFter wee had read the Acts that were formerly taken by father *Francis Domptius*, and were verified by many eye-witnesses, men fearing God, and worthy to bee beleeued, who had euer been in presence and had an eye vpon the two women that were possessed: wee then proceeded vnto the Exorcismes and continuation of administring the Sacrament, and for the more ample verification of possession by wicked spirits, we narrowly sifted and pryed into the words and gestures which they vsed. Vpon the eleuenth day of *Ianuary* after Masse was said, *Magdalene* was exorcised, and *Belzebub* being charged to come forth, answered: Vpon the day of the exaltation of the holy Crosse last past, at the Exorcisme performed at *Aix* in the Chapell of the doctrine

ſtrine, thou holding the bleſſed Sacrament in thy hand (ſpeaking to father [d] *Francis Billet* who did Exorciſe) by vertue of the ſame, and by the power of the holy Croſſe, as alſo by the Virgine *Maries* interpoſing her ſelfe by her entreaties, there iſſued forth out of this body 6660 Diuels, very priuately and without noyſe, who are not returned backe vnto this place, ſo that now there are of vs ſtill remaining ſeuen Princes, and 100. inferiour Diuels within and without. And being asked when and how theſe Diuels came out of her, he would anſwere nothing thereunto, but onely that they iſſued forth by the powerfull prayers of *Mary*, *Magdalene*, *Dominicke*, and *Francis*. Whileſt the Exorciſmes were pronouncing, he drew backe and was euer flying away, in ſo much that *Magdalene* was faine to bee ſtopt and held faſt by maine force.

At the ſecond Exorciſme in the euening, *Belzebub* made anſwere vnto nothing, onely hee ſeemed ſad and compoſed the face of *Magdalene* to melancholineſſe. Whereupon *Verrine* ſaid, *Belzebub*, I gueſſe at the cauſe of thy ſadneſſe, it is becauſe there are foure Magicians with many others as well men as women at *Marſeille*, at *Aix* & elſe where, in the high way to cõuerſion. Then the Exorciſt admoniſhed *Magdalene* to renounce the Diuell, & all the ſchedules which ſhe had made vnto him, which ſhe did in very ample maner, ſaying: I *Magdalene* of *Demandoul* do renounce [e] *Lucifer*, *Belzebub*, *Leuiathan*, *Aſmodee*, *Balberith*, *Aſtaroth*, *Carreau*, and all the Diuels of hell, together with all thoſe that liue in the ayre, in the water, & in the earth: and all thoſe which are in ſ bodies of ſuch as are poſſeſſed. I do alſo renounce all the ſchedules which I haue made vnto them, and do proſtrate my ſelfe at the feet of my Redeemer Chriſt Ieſus, putting my ſelfe vnder his protection, and humbly craueing pardon for my enormous tranſgreſſions: and for the better attainement hereof, I doe implore the [f] aide of the glorious mother of God, Queene of all the

[d] This was a Prieſt of the Doctrine, Confeſſor in ordinary to the ſiſters of S. *Vrſula* and particularly to *Magdalene* ſince her poſſeſſion: A man godly and learned, and at this preſent Superiour in the houſe of the Prieſts of the Doctrine in the city of *Aix* in *Prouince*, who did Exorciſe *Magdalene* in his Church.

[e] She named all the wicked ſpirits in their order as readily as any one could reade them in a booke.

[f] This was her vſuall prayer when ſhe was among the ſiſters of her Order which ſhe ſaid by heart.

the Angels of S *Michal*, and the Angels of *Ioſeph*, and all the Patriarches, of S. *Peter*, and all the Apoſtles and Euangeliſts, of S. *Stephen* and all the Martyrs, of S. *Gregory* and all the Doctors, of S. *Martin* and all Biſhops and Confeſſors, of S. *Anthony* and all Monkes and Hermites, of S. *Dominicke*, and S. *Francis*, and all Friers, of S. *Vrſula* and all virgins, of S. *Monica*, and all widowes, of the glorious S. *Magdalene* and all penitent ſinners; promiſing vnto God by the aſſiſtance of his grace, neuer to adhere more or to giue my conſent vnto the Diuell. § Whileſt ſhee made theſe renunciations, *Belzebub* did toſſe and wreath her body after a ſtrange manner, the agitation whereof was ſuch, that it made her tremble ouer all her body: neuertheleſſe ſhe did reſolúedly continue on her abiuration although her voice trembled by reaſon of this extraordinary ſhaking. Then *Verrine* by the mouth of *Louyſe* ſaid, *Belzebub*, thou haſt now good cauſe to bee ſad; for *Magdalene* hath from her heart renounced thee and all the reſt of vs.

§ Belzebub ſtrangely ſhaketh *Magdalene*.

*The Acts of the* 13. *of Ianuary being the day of the octaue of Epiphany*, 1611. *for vpon the day before, which was the* 12. *Belzebub ſpake nothing, Verrine telling vs that he was bound by the Magician.*

THe 13. day about ſeauen a clocke at night, when *Belzebub* was preſſed and vrged to ſpeake, at the beginning of the Exorciſmes, he tooke *Magdalene* by the throate as if he would haue ſtrangled her. And this endured a long time, vntill hee was commanded to get him downe and to leaue her.

After the Exorciſme, *Magdalene* being retired vnto her chamber, and all of vs keeping her company (becauſe it was not yet time to withdraw our ſelues,) *Belzebub*, by the toung of *Magdalene*, as being now vnloo-

ſed

looſed, (for he had bin tyed onely during the time of Exorciſme) ſaid that he would now ſpeake. [h] I my ſelfe (ſaid he) am he that tempted *Adam*, and [i] *Aſmodee* taking on him the face of a hanſome woman, did with ſweete and ſugered ſpeeches ſteale into *Eue* by his temptations, and perceauing that ſhe began to fluctuate, and was yet but a Nouice in the world, he was incouraged to inforce and double hit temptations, and ſo at length remained victorious. I am he (ſaid *Belzebub*) that tempted Chriſt Ieſus in the wilderneſſe with the two firſt temptations: at the third which was the ſtrongeſt to witt, to cauſe him to fall downe and worſhip me, I tooke *Leuiathan* for my coadiutor, but not being able to gaine vpon him, we had a ſtrong coniecture and ſuſpition that he was the Meſſias, whereas before wee onely eſteemed of him as of a great and perfect Prophet, for although ſome called him Chriſt, yet did they ſpeake it either doubtfully, or flatteringly. But we began to doubt no longer of him when he once prayed for his enemies, after they had at my inſtigation (ſaid *Belzebub*) ſo blaſphemouſly reuiled him, whom alſo I animated, to caſt him downe headlong vpon the ſtones as a blaſphemer. I was on the right ſide of the Croſſe, *Aſmodee* at the foote, and *Leuiathan* on the left ſide, but he ouercame vs all. [k] *Leuiathan* is the Prince of Hereticks, *Aſmodee* of wantons, and I (ſaid *Belzebub*) am the Prince of pride, yet did he ouercome thoſe three mighty aduerſaries, the world, the fleſh, and pride. They faſtned the Croſſe with cords, and in ſetting it vp in the hole which was forced into the rocke, by the ſhaking and ſhogging of the ſame they opened againe all his wounds, he was nayled with [l] three long nayles, hauing one foote nayled ouer the other to augment the greatnes of his torment: and in crucifying him they turned the Croſſe and his face towards the earth, to fitt and faſten the nayles on the other ſide. This Croſſe (ſaid he) was very high, of the height of the Croſſe which

[h] This was ſaid after the Exorciſmes were paſt.

[i] *Belzebub* vaunteth that he had tempted *Adam*, and Chriſt Ieſus.

[k] The diſtinct places, and Office of Diuels.

[l] Some Doctors are of opinion that he was faſtned with foure nailes.

which you haue below at the comming in vnto Saint *Baume*, if you adde the height of a foote thereunto, and was two foote broader then that. The forme of this Croſſe was not made in the manner of a [T] but it had a beame of wood aboue, and the Iewes turning the Croſſe downe on the other end did hoiſe vp his leggs aboue his belly.

Of a truth (ſaid he) your God hath ſuffered more for you then you imagine. After hee was dead, hee viſited the fathers in Lymbo, and all hell trembled at his arriuall. *Adam* and *Eue* were the firſt that preſented themſelues vnto him, who came with great contrition, and hartely prayed him to pardon their ſinnes that had occaſioned thoſe manifold torments which he ſuffered. He deliuered, like a great King, all the ſoules afwell of thoſe that were in Lymbo, as of thoſe that were in [m]Purgatory, but the bodies which he had raiſed did vpon this deliuerance dye againe. When *Belzebub* had ſaid this, vpon the ſudden hee blew out the candle which ſtood on the table, whereat we were ſomewhat abaſhed, for it was night: and crying with a loude voice, he ſaid, *Lodouice veni, veni*, for the Magician was indeed come, as *Magdalene* who ſawe him when he came, recited vnto vs. And *Belzebub* ſaid to *Magdalene*, thou haſt not ſeene him ſince he hid himſelfe behind the bed, when thou wouldeſt haue done him ſome outrage, but he went away as he entred in, and was carried from hence through the chimney.

[m] Some ſchoole men do hold, that he did not deliuer all the ſoules that were in Purgatory, but all thoſe that were in Lymbo, otherwiſe called *Abrahams* boſome.

After this we went to the Church to ſay Matines as our manner is, which being ended, father *Romillon* aduertiſed vs that *Belzebub* played ſtrange horſe-play in the chamber, and would not ſuffer *Magdalene* to confeſſe her ſelfe, nor to kneele vpon the Earth. Then father *Michaelis* flung towards her chamber, and there did threaten him that he ſhould bee brought into the houſe of holy penance, and cauſing it to bee done accordingly *Belzebub* cryed, that he would rather bee there

there all night long, then ſuffer her to bee confeſſed. Yet at the preſence of the bleſſed Sacrament which was ſhewed vnto him, and by the holineſſe of the place, hee was ſo diſpirited and his forces ſo farre ſpent, that ſhee confeſſed her ſelfe in that very place to father *Michaelis* with great contrition and deuotion to the ſingular comfort of her ſoule: and performed diuers actions of humility and ſubmiſſion to all thoſe that were there preſent, eſpecially to father *Romillon* whom ſhee had reſiſted in her chamber, and ſo remained repoſedly, and in good quiet that night till about an hower after midnight: at which time *Lewes* the Magician came againe vnto her as ſhe afterward auowed, and caſt a caracter vpon her head to trouble her imagination, memory, and other faculties of her ſoule, that they might ſtand her in no ſteed againſt him in the accuſations of the crimes wherewith he was burthened.

*The Acts of the* 14. *of Ianuary.* 1611.

THis morning at the Exorciſmes, *Belzebub* made all the body of *Magdalene* to ſwell, and cauſed her viſage to bee exceeding red, ſo that ſhee caſt about ſtrange and diabolicall lookes, hauing her eyes ſparkling and fiery, her lippes open, her necke ſwollen like a toade: ſometimes hee was ready to ſtrangle her, and ſometimes tumbled her on the ground, ſometimes hee made her laugh, and ſometimes he made her cry. Being exorciſed, and asked wherefore the night before, when *Magdalene* was brought to the holy Penitence he cried and repeated it diuers times, that ſhe was not to haue abſolution after her confeſſion, becauſe ſhee had committed a ſacriledge, he would not make anſwere thereunto vntill his paines were augmented by a new coniuration. And then hee anſwered, that hee had ſaid it to make her fall into deſpaire, by ſuggeſting this ſcruple vnto her, that he had cauſed her to enter haſtily into the holy

The horrible geſtures of *Belzebub* in the body of *Magdalene*.

holy penitence, ſo that ſhe forgot to put off her ſhooes as the maner is.

After this *Verrine* ſpeaking by the mouth of *Louyſe*, ſaid: the laſt Euening, when at the time of Exorciſmes you heard a great cry aboue ° vpon the Church, it was a great number of Magicians that came thither, ſome becauſe they beleeued not that *Magdalene* was conuerted, others to liſten what was ſaid, others to ſpread abroad their charmes and ſo to deceiue her, others to ſee a thing ſo worthy of admiration, that *Verrine* an inferiour Deuill ſhould braue *Belzebub* who was his ſuperiour. Then *Verrine* began to barke like a hunting dogg, ſaying: that the Wolues were come againe, thereby meaning the Magicians whom hee ſaw carried thither by the Deuils.

° Great cries heard on the top of the Church.

Then ſaid *Verrine*, The world is turned vpſide downe, for the Deuils do now labour to preſerue men, and to pleade for them as their Aduocates and Proctors: ſo that it is now no wonder, if God, the Angels, and the Saints do ſuccour and giue aſſiſtance vnto them: And added, that this was like the time of Antichriſt, when Nations ſhould riſe againſt Nations, ſo do now the Deuils bandy themſelues againſt Deuils.

Then he ioueighed againſt Magicians & reprehended them for their great folly to combine and oppoſe themſelues againſt God: Then he turned to *Belzebub* and ſaid: I am not ignorant that thou *Belzebub* with thy companions haue determined to torment and beate me greeuouſly when I am once departed out of this body, but I regard it not as long as I do my duety, and for the time to come, let it hap as hap will. But ſee my braue Princes, the Princes of P Tharaſques (for ſo he called the Sorcerers) you haue now no more force then a flie, or a piſmire, although you were of the Seraphins and my ſelfe but of the Thrones, and thou *Belzebub* wert faine to intreate me to ſide with thee, or at the leaſt that I would giue thee my two companions *Greſill*, and *Sonnellon*

P *Tharaſque* was a monſtrous Dragon that deuoured men in Tharaſcon in Prouince.

*neillon* to aide thee, in ſoliciting the Magicians to hold out, but I refuſed thee, for I heere take part with God.

At the ſecond Exorciſme at Euening *Aſmodee* by the commandement of *Belzebub* (who was the cheefe in her body) did ſhake and tumble *Magdalene* after a [q] beaſtly and odious manner, that hee might ſhame her, and ſo bring her backe vnto him, by perſwading her to auoide the ſhame and imputation of theſe things which were done in the ſight and preſence of men. And he continued theſe courſes aboue 15. daies, ſo that in concluſion *Magdalene* vtterly refuſed to go to Exorciſmes, when there were any ſtrangers by. In the meane time *Verrine* reproched *Belzebub*, that hee was now driuen to his laſt ſhiftes, and that the Magicians and Witches did nothing but runne in and out, to hinder the working of God: which yet they were very vnable to bring to paſſe.

[q] The filthy geſtures cauſed by *Aſmodee*.

Then he ſaid, there are at *Marſeille*, and elſewhere, many perſons of good ranke and place, that go to Maſſe, and do neuertheleſſe traficke with the Deuill: yet if they will be conuerted, God is not deſirous they ſhould be puniſhed or burnt, and doth therefore force the Deuils to carry them heere to S. *Baume*, that they might heere vnderſtand our diſcourſes: And then hee added. O [r] you that are come from *Marſeille* (we ſilence your names for your credits ſake) to bring backe the Magician, and to giue out that hee is a holy and innocent man, retire your ſelues, retire your ſelues, you ſhall ſee the end. The ſilke-worme doth but now begin to weaue the materials, but the tapiſtry that muſt bee made thereof, is not yet finiſhed.

[r] Six Knights came from *Marſeille* to lead with them the Magician, whom they fauoured and gaue countenance vnto, as their ſpeciall friend.

*The*

*The Acts of the 15. and 16. of Ianuary, being Saturday and Sunday.*

VPon the Saturday, which was the day wherein the friends and fauourers of *Lewes*, did lead him to *Marſeille* that hee might there iuſtifie and cleere himſelfe, all was in an vprore at Saint *Baume*. *Verrine* did nothing but cry as loud as *Louyſes* forces would permit, that the Prince of Magicians was like to bee declared guiltleſſe: ſaying, O my Lord of *Marſeille*, why haue you licenſed theſe men to carry *Lewes* away with them? you do not rightly vnderſtand the buſineſſe, but do offend through ignorance. There were alſo many men on this day tempted to diſtemperatneſſe, and much impatiency, for the Deuill had been ſowing his tares amongſt thoſe that were at S. *Baume*, although through the prouidence and grace of God, they were quickly cheaked.

The Sunday morning, *Belzebub* ſpake not, except when the Exorciſt did reckon vp all the parts and members of her that was poſſeſſed, ſaying, *A capite, a collo, ab oculiis, a naribus, ab arterijs, a pulmone, a ſpatulis, a corde, &c.*

Whereupon *Belzebub* ſaid (expreſſing a ſenſible geſture in euery part of the body, iuſt when it came to bee named, as ſtamping with the feete, when they were named, and lifting vp the knees, when they were pronounced, and ſo of the reſt) There are charmes in euery part of her, he that wanteth any, let him come to *Palud*, for ſhee hath them in abundance.

At the ſame Exorciſme *Verrine* cryed, and tooke on very terribly, when the Exorciſt ſet his hand on *Louyſes* head, ſaying, take of this hand (which hee repeated diuers times) you ſhould torture rebels, ſuch as *Belzebub* is, and not mee. And added, I onely am tormented, and not my two companions *Greſill* and *Sonnellon*.

Being

Being exorciſed, and adiured, to ſpeake, why he was tormented, he ſaid, that the laſt night he was exceedingly importuned by *Lucifer*, to take his part, which hee had promiſed to do. He had alſo tempted *Louyſe* to pray no more for *Magdalene*, and had made her fall into a mortall ſinne by procuring her conſent; hee alſo had made *Louyſe* to ſay, that one of the fathers was a proud fellow: and ſhee had deceiued her Confeſſour, with a confeſſion which himſelfe counterfeited, and was not made by *Louyſe*: for all which delinquencies (ſaid hee) *Dominicke* my aduerſary hath procured from God, that I ſhould receiue due chaſtiſement.

Being commanded by Exorciſmes to ſweare as aboueſaid, hee anſwered, with all my heart, I will take mine oath, for *Dominicke* hath alſo obtained this fauour from God. Then the Exorciſt commanded him to put both his hands vpon the words of the conſecration of the Chalice, and preſented vnto him the Canon of the Maſſe in folio. *Louyſe* who was altogether vnlearned, did neuertheleſſe put both her hands vpon the ſaid wordes. Then did the Exorciſt command him againe to put them vpon the ſecond prayer, which the Preiſt had ſaid before the Communion, which he accordingly did, and withall added, what art thou yet ſatisfied? and ſo beginning his oath he ſaid.

I ſweare vnto thee by the power of the Father, by the wiſedome of the Sonne, and by the goodneſſe of the holy Ghoſt, according to the intention of the Church triumphant & militant, and according to thy meaning, and the meaning of all theſe heere, without reſeruation of any ſiniſter intention whatſoeuer, that what I haue now ſaid is true, to witt, &c. repeating that which hee had before deliuered.

The ſame day at the Euening Exorciſmes *Belzebub* did ſhake *Magdalene*, as hee was accuſtomed, alwaies drawing backe her head, when the Exorciſt would make the ſigne of the Croſſe; and ſnatching the booke of

[f] Out of his commiſſion we might eaſily conceaue him to bee a true Deuill, when hee was left to his owne nature; the iudgement of God permitting this to happen, leaſt otherwiſe men might miſtake, and beleeue him to be no Deuil.

of Exorcismes out of the Exorcists hands, he threw it to the ground, and cryed, get you gone, and open the doore for *Romillon*, for he would come in; which indeed they found to be true.

[t] They try the Deuils, whether they would contradict themselues.

[t] Being asked, which of them two was the greater and of most authority, himselfe or *Verrine*, hee answered, It is a friuolous question, and sauoureth of nothing but of impertinency, and is not worth an answere.

When the Exorcist was naming all the parts of her body, as is already declared, mentioning the reines, the Deuill did strangely shake and stirre the same, saying: That the day before *Blanche* a Witche of *Marseille*, had laide a charme made of golde and siluer, and other ingredients, vpon *Magdalens* reines, and had cast another through a trunke vpon her eyes, that vpon whomsoeuer *Magdalene* should looke, he should appeare to her to be the Magician *Lewes*. [u] And *Magdalen* being at her good times questioned vpon the same, confessed, that it was the greatest torment vnto her that could be, to haue that obiect and apparition of *Lewes* euer before her eyes, when any one came in her sight, although it were her Confessour, or the Priest at Masse. But this charme wrought not on her aboue 8. dayes, through the assistance of God and by the efficacy of her frequent receiuing of the Communion, which they ministred vnto her euery day: for this is the soueraigne remedy to scape, or to take away the force of charmes, as the Deuils themselues in the vertue of Exorcismes would not sticke to confesse: and did further affirme, that the Priests which did celebrate the Communion euery day, could not be charmed.

[u] Charmes cast into the eyes of *Magdalene*. Saint *Clement* in his recognitions reciteth the like of his mother, who thought, that she had euer *Simon Magus* before her eyes.

The same day *Verrine* said, [x] wee vnderstand and know God better then you, but in loue vnto him, I must confesse you do out-strippe vs; but if you knew God as well as wee, you would be fond of him. We tempt euery body, and albeit they thereby fall into mortall sinne, yet are not wee punished for the same, if we exceed not our

[x] The difference of the knowledge of God.

our limits, or the expreſſe commandement of God, intimated vnto vs by his Angels; becauſe it is in their owne choice whether they will ſinne, or no; but we are ſure to pay for it, when we are the cauſe that they are exorciſed, and ſtirre vp rebellion in them: [7] and theſe paines are accidentall, and do indure but for a ſeaſon, as for an hower, or a day, &c.

[7] The accidentall paines of the Deuils.

Being asked, whether hee had borne the name of *Verrine* from the beginning, he [8] anſwered that the Deuils haue no names, for they know one another perfectly well, but they then take a name vpon them, when they enter into a body; and it is for diſtinctions ſake: they do alſo change their names as they pleaſe, when as they enter into other bodies. To conclude (ſaid hee) I am a ſpirit of the aire, and therefore leſſe malicious then thoſe that are lower in hell: the moſt malicious of vs all is *Lucifer*, who although hee be [9] chained vp in hell, yet hath he aduertiſements from all the quarters of the Earth, and commandeth and giueth directions vnto others.

[8] From whence the names of Deuils haue their originall. *Tertullian* ſaith, *Ibi nomen, vbi pignus.*

[9] *Lucifer* chained vp in hell.

Being demanded, how *Lucifer* could vnderſtand all the occurences of things if he bee thus chained vp, hee began to laugh, and ſaid, you are deuoid of ſenſe, and ordinary apprehenſion: doth not a King that abideth in his Palace, know whatſoeuer paſſeth in his kingdome, by meanes of Ambaſſadors, meſſengers, and Poſtes? So the Deuils go to hell, (for they are there very ſpeedily) and take inſtructions from *Lucifer*, who is more knowing, and of greater command then them all.

*The Acts of the 17. of Ianuary, which was Munday, being the Feaſt of S. Anthony.*

WHiles Maſſe was ſaying, there grew a great conteſtation betweene *Belzebub*, and *Verrine*, *Belzebub* did intellectually and by an intrinſicke conference with *Verrine*, make impreſſion in his vnder-

ſtanding to deſire him to go with his aſſociates to *Marſeille*, and to lend him his helping hand to harden the Magicians and Witches, that were now at a ſtand, and very ſhrewdly ſhaken in their former reſolutions, becauſe their Prince was detected and named. Vnto whom *Verrine* audibly made anſwere, that hee would not go; ſaying, that hee had ſworne alleageance vnto God, and did not therefore feare the paines which they threatned him withall: that hee might go thither himſelfe, if hee had any fancy thereunto: and that ſince hee would needs boaſt his greatneſſe and command, hee ſhould do well to try his forces. But as for mee, and my companions (ſaid hee) God hath hired vs yeſterday morning, as a man will hire a labouring man to dreſſe and trimme his Vineyard: ſo that thou commeſt to late to hire vs to thy ſeruice: thou wert lazy and diddeſt ſlip thy time, I do not meane to worke at thy requeſt: for when I haue induſtriouſly wrought for thee, what reward canſt thou giue me but the paines of hell? thou haſt no other thing to beſtow. But [b] God hath promiſed vnto me [b] an aſſwagement and leſſening of my paines, and therefore I will labour for him in this buſineſſe: tempt not mee nor my companions any more. O what braue Princes you are, that do neither defend nor gouerne your people any better! It is very obſeruable, that *Verrine* being the night before tempted in the ſame nature, tooke on, and plained himſelfe like a child, ſaying: They will force me to go to *Marſeille* to ſtrengthen the Magician, God will puniſh mee, if I do it. And after ſome diſtances he would often repeate theſe words, no, no: ſo that it ſeemed, that God had reſtored ſome part of his [c] former force to *Belzebub*, that hee might labour *Verrine*, and almoſt conſtraine him to his pleaſure: and he did once in a manner conſent vnto him (as wee haue formerly obſerued) for the which he was well beaten.

After Maſſe *Belzebub* being departed from the body of *Magdalene*, as it ſeemed to go to *Marſeille* for the aboue

[b] See the Apology vnto the 10. doubt after the Epiſtle to the Reader.

[c] God bindeth and vnbindeth the Deuils, how and when it pleaſeth him: yet he doth this but at times, permitting them ſometimes to do whatſoeuer their naturall power can accompliſh; at other times he weakneth this power of theirs, as ſeemeth good vnto him. Examples heereof are in the 1. of Iob in the 7. and 20. of the Apocalypſe, and elſewhere.

aboue named purpoſes, the Exorciſt demanded, which of the Deuils did then beare ſway in her body. One of them anſwered, that it was *Balberith*. And being aſked of what order he was, he made very dainty to vtter it, yet at laſt he ſpake theſe words. I am conſtrained by God vpon the interceſſions of the Virgin *Mary*, of *Magdalene*, of *Michael*, and of *Francis*, to declare this, and other things of the like nature vnto you.

1. *Belzebub* was Prince of the Seraphins, and next vnto *Lucifer*: for all the Princes, that is to ſay all the cheefe of the nine quiers of Angels are fallen, and of the quire of Seraphins there fell the three firſt, to wit, *Lucifer*, *Belzebub*, and *Leuiathan*, who did all reuolt, but the fourth who was *Michael*, was the firſt that reſiſted *Lucifer*, and all the reſt of thoſe good Angels followed him: ſo [d] that now hee is the cheefeſt amongſt them all. *Lucifer* when Chriſt deſcended into hell, was there chained vp, where hee commandeth all, and euery one of them knoweth how to traficke in his owne trade.

[d] *Michael* the cheifeſt of the Angels.

[e] *Belzebub* tempteth men with pride: And as *Iohn Baptiſt* holdeth *Lucifers* place in Paradiſe, becauſe hee was the greateſt amongſt men, and had obtained this great fauour by his ſingular humility, oppoſite vnto the pride of *Lucifer*: ſo *Belzebub* hath *Francis* for his aduerſary in heauen, who was father and founder of the Friars minorites, and a great example of humility.

[e] What the temptations of Deuils are, and who are their aduerſaries in heauen.

2. *Leuiathan*, is a Prince of the ſame order, and is the ring-leader of the Hereticks, tempting men with ſins, that are directly repugnant vnto faith, hee hath *Peter* the Apoſtle, who is Vicar of Chriſt Ieſus, and chiefe Biſhop in the Church, for his aduerſary: vnto whom the promiſe was made, *Porta inferi non præualebunt*.

3. *Aſmodee* is of the ſame order, hee continueth a Seraphin to this day, that is, he burneth with the deſire to tempt men with his ſinne of luxuriouſneſſe, and is the Prince of wantons. *Iohn Baptiſt* is his aduerſary

in heauen, who liued and died a perfect Virgin.

Balberith. Iudg. 9.

4. *Balberith* is Prince of the Cherubins, hee tempteth men to commit homicides, and to be quarrelsome, contentious and blasphemous. His enemy in heauen is *Barnabas* the Apostle, because of his great modesty.

5. *Astaroth* Prince of the Thrones, is alwaies desirous to sit idle and bee at ease: hee tempteth men with idlenesse and slouth. *Bartholomew* the Apostle is his enemy in heauen, who prayed to God, a hundred times a day, and a hundred times a night, kneeling in great humility vpon the earth. Hee did also vanquish that idole *Astaroth*.

6. *Verrine* is also one of the Thrones, & next in place vnto *Astaroth*, and tempteth men with impatience. His aduersary in heauen is *Dominick* your father, who was singularly patient in all iniuries and aduersities.

7. *Gressil* is the third in the order of Thrones, and tempteth men with impurity and vncleanesse, and his aduersary in heauen is *Bernard*, whose conuersation was vnblameable and full of purity.

8. *Sonnellon* is the fourth in the order of Thrones, and tempteth men with hatred against their enemies. His aduersary in heauen is *Stephen*, who prayed for his enemies.

9. *Carreau* Prince of Powers, tempteth men with hardnesse of hart, his aduersaries in heauen are the two *Vincents*, the one a Martyr, the other surnamed *Ferrier*, of the order of preaching Friers, whose hearts were full of tendernesse and softnesse. And this Diuell is euer about *Magdalene*, laying the nets of his temptations to make her obstinate.

10. *Carnuean* is also a Prince of Powers, and doth tempt men to obscenitie and shamelesnesse. His aduersary in heauen is *Iohn* the Euangelist, who was a virgin.

11. *Oeillet* is a Prince of Dominations: he tempteth men to break the vow of pouerty. His aduersary in heauen is *Martin*, who gaue halfe his cloake to a begger.

12 *Ro-*

12. *Roſier* is the ſecond in the order of Dominations, and by his ſweet & ſugered words, he tempteth men to fall in loue. His aduerſary in heauen is *Baſil*, who would not liſten to amorous and inchanting language.

13. *Verrier* is Prince of Principalities and tempteth men againſt the vow of obedience, and maketh the neck ſtiffe and hard as iron, and vncapeable to ſtoope vnder the yoake of obedience. His aduerſary in heauen is *Bernard* a great friend of the Virgin's, and indeed an imitator of her in her obedience. *Fiat mihi, &c.*

14. *Belias* Prince of the order of Vertues tempteth men with arrogancy. His aduerſary is *Francis de Paule* for his great and doue-like humility. He alſo tempteth gentle-women to pranke vp themſelues with new fangled attires, to make wantons of their children, and to prattle vnto them whiles Maſſe is ſaying, and ſo to diuert them from the ſeruice of God.

15. *Oliuier* Prince of the Arch-angels tempteth men with cruelty and mercileſneſſe towards the poore. His aduerſary in heauen is *Laurence*, *Qui diſperſit & dedit pauperibus.*

16. *Iuuart* is Prince of Angels, but hee is in another body, and hath not his aboade heere.

This euening *Balberith* was coniured by the vertue of exorciſmes to name all the Diuels which were in the body of *Magdalene*, who anſwered, I will name the chiefe of them, but not the whole rabble who are heere in great number, and are as pettie lackies who deſerue not to be named. Beſides the twelue which I haue already named to be in this body, there are alſo,

*Carton, Arangier, Bladier, Baal, Agrotier, Raber, Couſtelier, Perdigaier*, the two *Planchers, Potier, Stone-ſtrong, Hard-hart, Stop-mouth, Fire-ſtone.* There you haue ſeauen and twenty of them: and adding vnto them the three which are in *Louyſe*, they make vp the number of thirty. I will reckon vp no more.

Being coniured to ſay what their temptations were,

and what Saints were their aduerſaries, be conſtrainedly made anſwere. [a] *Carton* doth tempt men with vanity and pride. His aduerſary is *Iames* the Hermite, who held all the vanities pompe and preferment of the world in miſpriſion.

[a] Obſerue the order which he here keepeth in numbring of them in the ſame place & ranke as when hee firſt deliuered them.

*Arangier* doth tempt men with pleaſures, His aduerſary is *Sebaſtion*, who did ſhun the allurements of earthly contentations, and liued in great continency.

*Bladier* was the ninth in the order of Cherubins: hee tempteth men againſt their vocation, and maketh them weary of Inſpirations and Conſeſſions. His aduerſary is *Ioſeph* the husband of *Mary*, who was very conſtant in his vocation ſweetly repoſing himſelfe in good inſpirations, and was very diligent in his charge, without grudging at the ſame.

*Baal* was the 30. in the order of Thrones. He tempteth men to commit murther. His aduerſary is *Raymond* of Capua, confeſſor vnto *Catherine* of Sienna, who was of your order, vpon whom wee could neuer gaine or faſten any of our purpoſes, for hee loued euery body with all his heart.

*Agrotier* tempteth men with a thirſt of honor. Hee is of the order of dominations, and his aduerſary is *Ierome*, who contemned all the honors of the world.

*Rabor* was the third Arch-angell. Hee tempteth men to hardneſſe of heart as *Carreau* doth: his aduerſary is *Vincent Ferrier*, who continually remained penitent, and was of your order.

*Conſtalier* was of the order of Vertues: he tempteth men with contentions, wranglings and making of proceſſes. His aduerſary is *Peter* the Martyr one of your order alſo, who was of an admirable ſweete and clement diſpoſition, and frankly forgaue all iniuries.

*Perdiquier* was of the order of Powers: he tempteth men alſo with impurity, for one cannot be euery where with thoſe of his troope. His aduerſary is *Bennet* for his great purity.

*Plancher*

*Plancher* was of the order of Arch-angels; hee tempteth men with disobedience. His aduersary is *Iames* that was of your order, who in writing left the letter (O) imperfect thereby to shew his obedience.

*Potier* is the second in the order of Cherubins: hee hardneth mens hearts that they should not pray to God nor meditate vpon his mercies. His aduersary is *Victor* the Martyr who is euer praying or meditating.

*Stone-strong* was the eight in the order of Thrones: he tempteth men with the difficulties and molestations which they must meete withall in the attainement of vertues, especially of humility. His aduersary is *Iohn Chrysostome*, which euer practised himselfe in all sorts of vertues.

*Hard-hart* is the 15. in the order of Arch-angels: he impeacheth men from lifting vp their harts vnto God. His aduersary is *William* of the order of *Augustine*, who euen at his time of meales did euer lift vp his heart vnto God.

*Stop-mouth* is the second in the order of Angels, hee tempteth men with friuolous and impertinent speaches, breeding a disgust in men that would speake of God, and endeauouring to interrupt the current of all vertuous language. His aduersary is *Cyprian* the Martyr and Doctor, who was euer talking and meditating vpon God.

*Plancher* is the 15. in the order of Powers, who together with the other *Plancher*, the order of Arch-angels doth tempt men to doe good workes for sinister and reserued intentions. His aduersary is *Marke* the Euangelist, whose intention in all things was euer vpright and pure.

*Fire-stone* is the 20. of the order of vertues: he tempteth men to choller and anger. His aduersary is *Alexus*, who practised his patience in the house of his father by his meekenes, and by the sufferance of those insolencies which his seruants offered vnto him.

*Belzebub* in his diſcourſe to the other Diuels which were with him in the body of *Magdalene*, named the two familiar ſpirits of *Lewes* the Magician, to wit *Candeler* and *Ferrier*.

*The Acts of the 18. of Ianuary being Tewſday.*

AS ſoone as the two that were poſſeſſed had kneeled vpon the ground before the Altar at S *Baume*, *Belzebub* turning towards *Louyſe*, ſaid vnto *Verrine*, Behold our learned Preacher, that doth ſo much boaſt of his ſufficiency in making of ſermons. Whereunto *Verrine* replyed, [b] Thou lyeſt, I neuer ſaid that I made ſermons, or that I was a Preacher. Goe to thou curſed lyar, remember that I euer maintained, that I was ſent from God to publiſh and diſcloſe a truth, and to diſmaske thy knauery. Diddeſt not thou (ſaid *Belzebub*) affirme that God hath promiſed Paradiſe vnto thee? Thou lyeſt (anſwered *Verrine*) I neuer ſaid ſo, onely I did auow thus much, that God by [c] his abſolute and boundleſſe power hath granted vnto me diminution of my torments. Then he ſaid to *Magdalene*, be of good cheere, for God hath hyred thee and the three faculties of thy ſoule, to be imployed about his ſeruice. No (ſaid *Belzebub*) ſhee is hyred by me. *Verrine* anſwered, thou lyeſt, and ſhalt not gaine that for which thou now pretendeſt. And if it were not for feare of *Michaelis*, maſter of this place, I would lay open ſuch a throate, as the whole frame of this houſe ſhould tremble. Thou beareſt *Magdalene* in hand that thou wilt cure her, I pray thee, take thou no thought for her health, for ſhee is ſufficiently prouided of good Phiſitians of her owne, let her (a Gods name) beleeue her Confeſſours.

It was obſerued by ſome, that ſhee vſed a particular kinde of geſture and motion with the finger of her hand, on which ſhee did weare a ring of ſiluer; and thereupon *Verrine* ſaid, Take [d] away that ring from her for

[b] *Verrine* denyeth that he is a preacher. See the 1. doubt after the Epiſtle to the reader.

[c] The abſolute power of God.

[d] A charmed ring.

for it is charmed: but when they endeauoured to pluck it from her finger, they were not able, by reaſon that her finger was ſwollen ſo big, that they were faine to cut it aſunder with a paire of ſizers. And we found that in the middeſt of the ring within ſide, there was engrauen the head of an Owle in a circle, and right oppoſite againſt it, there was engrauen the name of Ieſus: which was cut in peeces and caſt into the fire.

After dinner, it was thought fit, to take aduantage of the time, and to purge the ſoule of *Magdalene*, from thoſe leproſies and pollutions, where-withall it was tainted, and by this meanes to delude *Belzebub* and his adherents. Whereupon the Friers together with the fathers of the doctrine came priuatly into *Magdalens* chamber, hauing in their company an ancient Matrone of S. *Vrſula's* order, called ſiſter *Catherine* of France, and another that was an aſſociate or coadiutor there. And as we exhorted her to name all the witches which ſhe had formerly ſeene in their Synagogue, the Diuell ſpake vnto her, when ſhee was opening her mouth to reueale them vnto vs, and ſaid, If thou offer to prate of this, I will ſtrangle thee. Yet for all this, ſhee began to ſpeake, where-upon [e] the Diuell came vp about the bigneſſe of a toade, and ſeazed her throate in ſo terrible a manner, that hee was like to choake her, in ſo much as ſhe loſt her ſpeech, and turned vp the white of her eies, as if ſhee ſhould inſtantly haue died. But herſelfe remembring to make the ſigne of the Croſſe, and the Exorciſt ſaying that part of the Goſpell *In principio erat verbum*, and the whole aſſembly addreſſing themſelues to prayers, the Diuell at laſt was forced to quit her, after the ſpace of a quarter or halfe a quarter of an houre; and then he would returne to racke and torture her: which [f] cruell handling indured the ſpace of the three weekes, wherein the examination of theſe things was to paſſe vnder the cenſure of the fathers. When ſhee came againe to herſelfe ſhee followed on her diſcourſe, as if ſhee

[e] *Magdalens* throte ſeaſed on by the Diuel.

[f] The tortures which *Magdalen* ſuffered.

ſhee had felt no hurt, and had receiued no interruption. But when the Magician ſaw her reſolution to ſtand in that ſteddy courſe of repentance, he ſent vnto her many Sorcerers and Witches, which were ſenſible vnto her and not vnto vs, who came to caſt their charmes vpon her, that ſhee might looſe her memory or wits: they came in at the chimney as *Magdalene* reported; and when the charme had ſeazed her, ſhe remained a long time, as if ſhee had been in a trance, or were halfe dead. But this being alſo blowne away by the power of Exorciſmes, ſhee was then asked, what was the cauſe of theſe trances: whereunto ſhee made anſwere, you ſhall perceiue how this comes vnto mee, when as I open my mouth. It is the [g] Diuell that cauſeth this in mee, to force mee to take thoſe charmes, which they blow into mee through a cane; which you might obſerue by my ſneezing and coughing, as though there were ſomething ſticking in my throte which I would faine ridde my ſelfe of. All this happened againe preſently after that ſhe was queſtioned touching another confederacy ſo that father *Peter Fournez* an ancient graue man, and Vicar of S. *Baume* being cloſe vnto her, and ſeeing her to begin to gape, hee put his hand ouer her mouth, and the charme was ſeene to fall viſibly vpon the apron of her that was poſſeſſed, which father *Michaelis* tooke vpon his knife, and ſhewed it to all that were there preſent, to their great aſtoniſhment and admiration. The charme appeared to bee a glutinous kinde of matter, as it were a mingle of hony and pitch.

[g] Charmes caſt into *Magdalene* which ſhe reuealeth.

When all the fathers that were there preſent had ſeene this, and knew for a certainty that theſe were realities and not ſhewes, they determined to furniſh the houſe with [h] ſwords and halbards to defend themſelues againſt theſe wicked aſſaylants. And the ſame accident happening againe not long after, a valiant gentle-man called *Monſieur Gombert* kept cloſe to the chimney with a ſword in his hand, euer beating and thruſting into

[h] Either to beat vp and downe in the aire with them, or to defend themſelues againſt ſuch attempters.

into it, and others betooke them to their halberds, striking and laying about them ouer all the chamber. But vpon the sudden *Magdalene* cryed out, Alacke poore *Mary*, what makest thou heere? and made an out-cry like vnto a woman that seeth one man murthering another, beating her thighes with her hands, and plucking her selfe by the haire. When this was passed ouer, she was asked the reason of her out-cry, who made answere, that a companion of hers whom shee loued the best of al the Synagogue (for she was of a very gentle and courteous disposition) called *Mary* of *Paris* came into her chamber with a seruant of hers named *Cecile*, to bring her a loue-letter from the Magician, which she refused to receiue. And they being fearefull to returne through the chimney, were carryed vp and downe the chamber by the Diuels, skipping and flinging about for feare of being wounded. *Mary* (said shee) was striken ouer the breast with a halbard, and also hurt on the left side, and *Cecile* was wounded in the back, and I feare me, *Mary* is dead. Being asked why they had not broken through the leaues of the [i] window which were made of paper: shee answered, that the Diuell hath no power to breake or make a forcible passage through any thing, without the permission and consent of the master of the house; but if there bee a passage, or if the windowes stand open, then indeed hee hath a deuice to make the witches passe through, prouided that the hole through which they are to passe be of that capacity and bignesse that a reasonable great cat may get in and out through the same.

Vpon Sunne set, wee heard through the window a [k] lamentable voice of a woman that seemed to be ready to giue vp the ghost: and as we thought, it came from an adioyning mountaine iust ouer against S. *Bamme*, these lamentations continued for a long season, so that we called for *Magdalene* to vnderstand of her what the matter was: who when shee came to the window, shee said)

[i] O the goodnesse of God that will not so much as suffer the Diuell to force through a casement of paper. What ought the christian to conceaue of his vil which is of an infinite resistance when he saith, *Nolo*.

[k] The doleful cry of one giuing vp the ghost.

ſaid, looke, looke, doe not you ſee *Lewes* the Magician that holdeth *Mary* vpon his knee to comfort her? For ſhee is ready to dye, and her father and mother with much other company are very buſie about her.

About nine of the clock at night, the fathers with certaine women there preſent did ſee in the aire great ſtore of [m] torches and candles burning very bright, and carryed in manner of Proceſſion towards Marſeille.

[m] Torches ſeene in the aire.

*The acts of the 19. of Ianuary.*

THis morning was *Belzebub* exorciſed, and diuers times queſtioned, and charged to tell who that creature was which the day before did ſo lamentably bemone her ſelfe. In concluſion, being conſtrained to anſwere, he ſaid, that it was a young woman which was wounded: whereupon it was demanded of him in what part of the body ſhee had receaued this wound; vnto which, after many refuſals, he made anſwere that it was about the heart: then they asked him whether the wound were mortall or no: at which queſtion hee began to laugh, and told them that ſhe was already dead. Being demanded where ſhee dyed; hee anſwered, in yonder adioyning hill that is oppoſite vnto S. *Baume*. Being asked, what time ſhe dyed; hee anſwered, about eight of the clock at night. Being queſtioned where they had buried her, hee made anſwere, that ſhee was caſt [n] into the ſea behind the Abbey of S. *Victor* at *Marſeille*, where all the Magicians and Witches were aſſembled at her buriall. Beeing asked of whence this young woman was, hee anſwered, that ſhe was a Pariſian, and her fathers name was *Henry Alhponſus*, a gentle-man dwelling neere the Louure vpon the left hand. Being asked whether ſhe were damned, he laughed and ſaid, I beleeue ſhe is ſo. Being asked if any other had receiued hurt, hee replyed that the chamber-maide of the ſame *Mary*, whoſe name was *Cicile* was hurt in the

[n] The ſea the graue for Sorcerers.

the back, but the wound was not mortall. After *Belzebub* had deliuered all this, hee came forth through the mouth of her that was possessed, and in his issuing forth he made a noyse much like vnto a belch saying these words, he is departed. When this was ended, the Exorcist began to adiure the Diuell that did then gouerne in the body of *Magdalen*. Then did one of the Diuels begin to neigh like a horse, and presently added, this is *Leuiathan* whom you heare. Then he was demanded, who it was that issued forth of her body: he made answere, that it was *Belzebub*. Being asked, if hee would sweare & auow that which *Belzebub* had said, he answered that he would, and to that purpose had receaued commission and leaue from him to doe it: so causing him to put both the hands of *Magdalen* vpon the holy Gospel, he swore thus.

I sweare according to God and the truth, and according to the Churches intention and yours without reseruation of any secret, finister, or contrary meaning to my selfe, that all which *Belzebub* hath said is certainely true.

Then hee was againe questioned and adiured to tell, whether any other besides them, which *Belzebub* spake of, were hurt or no. After many refusals and impositions of a thousand degrees of paines, and by as many Martyrs as euer suffered since S. *Stephens* time, he answered that one *Briget* of Marseille had some dayes since receaued a hurt on her right side, but was now recouered of the same. Also a woman of Carpentras was wounded on her left side, but hee made dainty to tell her name, saying, that shee dwelt neerer to them then Paris: but they imploring the aide and assistance of the sacred Virgin, S. *Magdalene* and of the Angels especially of S. *Michael*, and hauing shut vp *Magdalene* within the holy Penitence, and put the holy Pix vpon her head after much adiuration and charging of him, at last hee spake disdainefully, and said, shee is called *Cecile* of

*Monts*

*Monts:* whereupon wee preſently diſpatched away a meſſenger thither to enquire the truth thereof, but ſome were of opinion that there ſhould no enquiry bee made after theſe things, for feare leaſt the Diuell ſhould accuſe ſome body wrongfully, and ſo bring many innocents into danger.

After dinner about two of the clocke in the afternoone *Magdalene* was queſtioned touching the manner and faſhion which they held in their Sabbath, who anſwered, Since my conuerſion there is a Sabbath held euery day, but before, it was kept but three times in the weeke, beginning at eleuen of the clocke at night, and continuing till three of the clocke after midnight, ſometimes more, ſometimes leſſe: the alteration of the place is day by day appointed by the Prince of the Synagogue, and the witches are gathered together by the ſound of the Corner which is winded by a Diuell. And this ſound doth tingle and ring in the eares and vnderſtandings of Sorcerers in what part of the world ſoeuer they be: then the Sorcerers by the power of a certaine oyntment which they vſe are carried in the ayre and brought cloſe vp to the Prince of Sorcerers, who is ſupported in the aire by Diuels in the mid-way, and paſſing by him they bow vnto him and make him reuerence, and ſo are hurried to the Synagogue at the place deſigned: where being aſſembled, Firſt the hagges and witches, who are people of a ſordid and baſe condition, and whoſe trade and cuſtome is to murther infants, and to bring them to the Sabbath, after they haue been buried in their graue, are the firſt that come to adore the Prince of the Synagogue who is *Lucifers* lieftenant, and he that now holdeth that place is *Lewes Gaufridy:* then they adore the Princeſſe of the Synagogue who is a woman placed at his right hand. Next they goe and worſhip the Diuell who is ſeated in a Throne like a Prince. In the ſecond place come the Sorcerers and Sorcereſſes, who are people of a middle condition, whoſe office

office is to bewitch and ſpread abroad charmes, and theſe performe the ſame kind of adoration with the former, kneeling vpon the ground, but not proſtrating themſelues as doe the other; although they kiſſe the hands and feet of the Diuell as the firſt likewiſe doe. In the third place come the Magicians who are Gentlemen and people of a higher ranke: their office is to blaſpheme God as much as they can, and are poſſeſſed with a madneſſe like vnto the raging of a mad dogge; theſe are full of a diabolicall hatred, fretting and ſuming when they cannot plucke the Deity in peeces, eſpecially the precious humanity of Chriſt Ieſus. Their duty alſo is to renounce the ſacred Trinity, their Baptiſme and all inſpirations which God may infuſe into them, as alſo all the Sacraments, Preachings, Prayers, Confeſſions, and whatſoeuer elſe God might vſe as the meanes and inſtruments of their ſaluation. Euery one of theſe haue their ſeruants or chambermaids to diſperſe abroad their charmes: for at euery Sabbath the Prince of the Synagogue (vpon the ſuggeſtion of the Diuell who roundeth him in the eare) commandeth and appointeth what charmes euery one ſhall haue to throw about the next day, which euery one performeth in his owne perſon, except the Magicians who leaue the execution hereof to their ſeruants and chambermaides.

[m] This being performed, in the ſecond place they prouide a banquet, ſetting three tables according to the three diuerſities of the people aboue named. They that haue the charge of bread, doe bring in bread made of corne which inuiſibly they pilfer and ſteale from diuers places. The drinke which they haue is Malmſey, to prouoke and prepare the fleſh to luxurious wantonnes: and this liquor is brought by certaine deputed for that purpoſe from ſellers whence they ſteale the ſame. The meate they ordinarily eate is the fleſh of young children, which they cooke and make ready in the Synagogue, ſomtimes bringing them thither aliue by ſtealing

[m] The banquet of the Synagogue.

ling them from thoſe houſes where they haue opportunity to come. They haue no vſe of kniues at table for feare leaſt they ſhould bee laid a croſſe, and emblematically to ſhew that they muſt not cut off the foreskin of their damnable cuſtomes and habits: and it may bee alſo to auoide the maſſacring one onother in the Sabbath by reaſon of ſome enmity or hatred. They haue alſo no ſalt, which figureth out wiſedome and vnderſtanding; neither know they the vſe of oliues or oyle which repreſent mercy.

n The ſongs vſed in the Sabbath.

n When this is done, the Magicians and thoſe that can reade, ſing certaine Pſalmes as they doe in the Church, eſpecially *Laudate Dominum de Cœlis: Confitemini domino quoniam bonus*, and the Canticle, *Benedicite*, transferring all to the praiſe of *Lucifer* and the Diuels: And the Hagges and Sorcerers doe houle and vary their helliſh cries high and low counterfaiting a kinde of villanous muſicke. They alſo daunce at the ſound of Viols & other inſtruments, which are brought thither by thoſe that were skild to play vpon them.

o The abominable ſenſuality practiſed in the Sabbaths.

o Finally, they committed vncleanneſſe one with another: vpon Sundaies they pollute themſelues by their filthy copulation with Diuels, that are *Succubi* and *Incubi:* Vpon Thurſdayes they contaminate themſelues with Sodomy: Vpon Saturdaies they doe proſtitute themſelues to abominable beſtiality: vpon other daies they vſe the ordinary courſe which nature prompteth vnto them. When this is finiſhed, about three of the clocke after midnight euery one is caried to his owne home, and thoſe that are ſeruants doe carry the Prince and the Princeſſe in State, ſome ſupporting the body, others the feet, and the reſt the head. Vpon Wedneſdaies and Frydaies, their Sabbathes of blaſphemies and reuenge are held, where they doe nothing but blaſpheme God and the Saints, and by all the contriuances of their braine they ſtudy to take vengeance of their enemies.

*Magdalene* also said, that all Magicians, Sorcerers, &c. are ordinarily marked in three places, vpon the braine, vpon the heart, and vpon the reines, and sometimes in other parts; but commonly the markes of the Prince and Princesse are more inward that they may not be found.

She further said, that that accursed Magician *Lewes* instigated thereunto by the outragiousnesse which raigned in him, & which might parallel that of *Lucifer*, ꝓ did first inuent the saying of Masse at the Sabbaths, and did really consecrate and present the sacrifice to *Lucifer*, and in the distribution of the consecrated bread euery one trampled it vnder his feet, and then they cast it vnto dogs, which the hagges and witches brought with them from their granges.

ꝓ O prodigious and vnheard of impiety, but this accursed Magician deceaued himselfe, for he could not consecrate. Saint *Thomas* saith that those who crucified Christ Iesus, could not be said to sacrifice, although in their action Christ Iesus was the host and oblation, because their intention was not in their offering to present this their action vnto God, for they did this out of pure malice. 3. pag. q. 47. art. 4. ad 2.

She said that vpon a certaine day the Magician commanded a great Mastiffe to be brought to eate the consecrated bread which he made vp into a lumpe to be deuoured by him: but the dog being brought before the blessed Sacrament, he as it were kneeled with his hinder feet, & closed his two fore feet together, bowing downe his head as if hee had worshipped the same; in so much as they could not beate him from thence, neither with blowes of staues, nor stones: whereupon many of them fell a weeping, so that it was ordained, that from that time forward they should bring no more dogs to these assemblies.

She also related, that the said Magician did sprinkle the consecrated wine vpon all the company, iust like the Priest when he deales about the hallowed water, at which time euery one cryeth, *Sanguis eius super nos & filios nostros.*

She further said, that one of the handsomest fellowes in all that troope crying vpon a time as high as possibly he could, *Sanguis eius*, &c. a rocke, vnder which hee stood, brake in peeces at the top, so that a stone thereof fell vpon his head, and did shrewdly cut him. But hee

continuing his cry, it thundred so terribly in the ayre, and the ratling of the thunder was so fearefully intermingled with flakes of fire, that they were all amazed at it. But he still persisting in his blasphemous cry, *Sanguis eius*, &c. was hurried away in the ayre, ever keeping the same cry, so that at the last he was carried out of the sight of all the spectators, and never afterward appeared: whereupon many of them were conuerted.

### *The Acts of the* 20. *of Ianuary.*

AS *Magdalene* was confessing her selfe in the morning in her chamber, *Belzebub* cryed out diuers times, and endeauoured to interrupt the confession, and would by no meanes permit that they should giue absolution vnto her; saying aloud, that he had rather bee in hell then suffer it, and that this absolution did burne him more then the fire of Hell did, which hee also sundry times repeated when the said *Magdalene* went to confession.

He also said, some daies before, that he had rather be shut vp in Hell then enter into the Church of S. *Baume*, especially into the place of *Penitence*, where the Sorcerers had no power to spread and cast abroad their charmes and enchantments: whereunto *Verrine* added, that none were to enter thither but such as were in the state of grace, and those were to goe in bare-footed. It happened towards the euening at the time wherin *Magdalene* was accustomed to come to S. *Baume* to be exorcised, they found her stiffe as a statue of marble in all her limmes, and very dull and drowsie, so that they were forced to carry her betweene foure to the Church, where shee remained a good space at the foote of the high Altar, and could not bee brought to her selfe, till they carried her to the place of the blessed *Penitence*, applying and laying the holy Pix vpon her face,

face, whereupon she came to her selfe and went forth to be exorcised.

This euening at the second Exorcisme, *Belzebub* was sullen and would not speake a word: whereupon *Verrine* said; he doth this to make you leaue your exorcising; for hee feareth left being enforced to speake, the Magicians who are oftentimes carried hither by Diuels, should reuolt from him and bee conuerted, as diuers of them haue already done.

*The Acts of the 21. of Ianuary.*

AT the euening Exorcismes *Belzebub* was questioned whether hee were in the body of *Magdalene* or no: who answered that he was. Being asked why he together with his companions left not that body, and being many times adiured to make his answere vnto the same, he would say nothing thereunto. Yet after that the Priests had powred forth their prayers before God, and had laid many grieuous paines vpon him, hee made answere in a great rage: Haue not I told thee that the obstinacy of *Lewes* the Magician was the cause hereof, and that wee would neuer depart from hence, vntill he bee conuerted, or dead, or else punished by iustice? being asked what the reason was that this Magician was so hardened in his sinne, and had such a cauterized conscience, shut against all good admonitions, and what aduantage hee did conceiue would redound from hence vnto him; hee would make no answere a long time, till at last by encreasing the degrees of his punishments vnto the number of daies that S. *Magdalene* had remained in the place of her penuance, hee answered, It proceedeth from the hatred hee beareth vnto God, and because hee would still liue in his licentiousnesse, without the checke and controule of his conscience.

Being asked if any Sorcerers or witches had beene

hurt the day before after dinner, when the charmes that were vſually throwne againſt *Magdalene* were diſperſed, hee made anſwere, that there were two hurt and they were called *Rouſſe* and *Marine*. Being demanded in what place they had their abode, hee anſwered, In the City where the Prince of the Turkes remaineth: for the Prince of the Magicians commandeth all thoſe of France, Spaine and England (where their number is greater) as alſo thoſe of Turkey, his power reacheth vnto them alſo.

This being ſaid, *Belzebub* and *Leuiathan* did very ſenſibly depart from her as they vſed to doe.

*The Acts of the 22. of Ianuary being Saturday.*

After dinner *Belzebub* committed many outrages in the chamber, dauncing and ſinging, and within a while hee ranne ſuddenly, and hauing opened the doore, hee made *Magdalene* to runne very nimbly towards the great gate of S. *Baume*, but ſhe was preſently followed and taken.

Afterward *Belzebub* being exorciſed with the ſtole, to make anſwere why hee had ſo done, at length replyed, that the Magician *Lebes* and his lieftenant ſtayed for her at the fountaine, to the end they might tranſport her together with themſelues, if ſhee would yeeld conſent therunto, pretending they would giue her a charme to that purpoſe: And this happened three or foure ſeuerall times.

At night after the Exorciſmes, *Belzebub* fell to his old trickes, by reaſon whereof they were inforced to bring her into the holy houſe of Penance, where being once ſetled, ſhe fell ſo ſoundly a ſleepe, that ſhe ſeemed for a while to be dead, but in the end the holy Hoſt being applyed vnto her, ſhee awoke and was againe exorciſed.

*The acts of the 23. day of Ianuary being Sunday.*

AT the morning Exorciſme *Belzebub* being often adiured and not willing to anſwere, yet at length (and ſurely wee haue often tried it, that long patience with perſeuerance in prayer ouercomes the wicked ſpirits, and that as well at Confeſſion, as at the time of Exorciſmes and the Communion) after wee had impoſed as many degrees of puniſhments on him as there were Maſſes ſaid that day in the Catholicke Church, (it was then about eleuen before noone) hee anſwered By my pride I deſpiſe as much as I can your exorciſmes, and in what I can doe obey the Magician, who commands me in the name of *Lucifer* my Maſter.

Being put to the queſtion why they delayed to goe forth before the Magician were either conuerted or dead: hee anſwered, if wee goe, forth who is it that would induce him to conuerſion, or make his deſignes manifeſt? *Verrine* added, we are indeed confined hither by inchantment, but God hath turned it to the aduancement of his glory, and the conuerſion of Magicians.

*Belzebub* being againe adiured to leaue *Magdalene*, and to goe and torment the Magician corporally, fell a laughing, and anſwered, ſure a likely matter that I ſhould goe and torment him, ¶ ſithence we neuer torment or poſſeſſe Magicians, for they are ours already; and for the body we care not much, ſo wee poſſeſſe the ſoule: but being poſſeſſed of the body and not of the ſoule, (as it falleth out in this caſe) wee deſire rather to remaine in hell, where wee feele onely our ordinary puniſhment, then heere where we ſuffer daily addition to our vſuall torments. Notwithſtanding hauing hope to gaine a ſoule to hell, wee care not what torture wee vndergoe.

¶ Magicians not poſſeſſed.

Whiles the Exorciſt was reading his Exorciſme in-

tituled *Luciferiana* not marking the rubrique which directed him to the pronouncing of certaine words in the eare of the poſſeſſed with a lowe voice, and paſſing beyond it in the ſame tenor of ſound, *Belzebub* cryed out, thou ſhouldeſt haue ſpoken that in her eare, and it being looked into, it was indeed found to bee ſo. Being demanded to what end the day before after dinner, ſo many charmes were in *Magdalens* mouth, he ſet himſelfe to laugh, ſaying, It is to very good purpoſe. Afterward beeing often adiured and hauing grieuous puniſhments impoſed on him for the ſpeaking of the truth, to what end hee threw ſo many powders and liquors vpon her, he anſwered, what meane you by powders and liquors. I vnderſtand it not, vnfold it to mee. I meane (quoth the Exorciſt) charmes and inchantments, then hee replyed, it was to prouoke her to the loue of one who was not far from thence, for ſhe loues the Magician no more but rather hates him. And it is to bee obſerued, that a certaine perſon came thither within a while after, who confeſſed that hee had been extremely affected in that kind, and did penance for it.

*The acts of the 24. of Ianuary being Munday.*

AFter this *Magdalene* complained that ſince midnight ſhe had been vexed with viſions, as namely, that the Magicians lieutenant had brought her letters frō the Magician himſelfe, written in characters of gold to incenſe her to loue the Magician, as ſhee had done in former times, which ſhe refuſed to read. After that a young maid of Paris her familiar friend and ancient acquaintance at the Synagogue, brought her from the ſame Magician a faire picture of our Lady, which ſhee had brought from Paris for *Magdalene* to behold, and to pray vnto, for the loue of the Magician: but ſhee vtterly refuſed once to looke on it as knowing, that this were to yeeld cōſent to the ſuggeſtion of the Diuel, vpon

on this occasion *Belzebub* was adiured to tell the place where the meeting had been held the night before. He answered, that it was kept at the holy pillar in the cleft of the rock of S. *Baume*, where were assembled all the Magicians of Prouince, of Dophine & Languedoc, to consult what course they should take for the regaining of *Magdalene*, and at last it was concluded that a charme should be made her of hote spices, as Peper, Cinnamon, Ginger & the like, to inflame her to lust: and it was indeed found to be true, as both *Magdalen* her selfe confessed & those who were hed with her obserued, where we may note that *Verrine* affirmed, that the matter or stuff of charmes worketh nothing, but that there are three Diuels bound, as it were, or fettered to euery charme, which according as occasion presents, worke, for the effecting of his intention who made it: and further, we may obserue that inchantments or charmes are giuen for two respects, either for the vexation of the body, as are Palsies, choliques, turning of the guts, deafnesse, and the like, and these God permits sometimes to be inflicted vpon the iust (as he did vpon *Iob*) serving for merits and satisfaction for their sinnes, and in that case we must arme our selues with patience, as he that lay sick of the palsie at the poole of Bethesda, and pray to God either for deliuerance or patience: and these mischieses which meerely concerne the body, are common to all, euen to young infants in their cradles when they are newly baptised. Other charmes are spred to moue mens passions, as ambition, hatred, reuenge, carnall lust, and to set men head-long after these affections; and when a christian perceaueth that those passions are beyond measure, irregular and altogether extraordinary he ought to feare, lest they be wrought by charmes and inchantments, and in such cases hee ought to haue recourse to the vse of his free will, and the inuocation of Gods grace, by meanes of which (as S. *Paul* speakes) he is enabled to doe what he doth. And

this second kinde also may seaze vpon good men, for their triall and the increase of their merit, as it befell S. *Paul*, to whom was sent the Angell of Satan to buffet him with the sting of the flesh. Notwithstanding, the assaults of the Diuell vpon iust men, haue alwaies proued vneffectuall, [r] and the Diuels themselues haue confessed, that their charmes haue no power vpon Presidents, or Iudges, or Bishops, or Generals of Orders, which we haue tryed by experience, for almost all the Nunns of S. *Vrsulaes* order in the cittie of Aix were bewitched by the cunning of the Magician, who desired to dissolue that societie, excepting their Abbesse named *Cassandra* and the Abbesse of the conuent of *Marsielles*, named *Catherine* of *France*. Moreouer themselues haue confessed and *Verrine* by name, that since in Languedoe they haue often assayed to bewitch father *Michaelis*, and that to death within two dayes, which notwithstanding they were not able to performe, by reason he was a Superiour, and the Magician himselfe confessed being in prison, and conferring with the Capuchins, the one a Gardian in the citty of Aix called father *Celsus*, and the other his compagnion (who did him that charitable fauour as to lie with him in prison and exhort him to conuersion) that being at S. *Baume*. he often set his Diuels a worke to breake father *Michaelis* and father *Romillons* neck, but they could not effect it, because they were Superiours.

[r] Superiours not to be bewitched.

They haue also made it knowne in their exorcismes that the true [s] remedy to auoide inchantments is, the frequenting of the Sacraments, and that the Priests which offer worthelie euerie day, can hardly bee inchanted.

[s] The remedy against inchantments.

The euening following, whiles they were at seruice in the Quier, the Clarke of S. *Baume* named *Iohn Palouse* of the age of 21. yeares came into the Quier, like a man affrighted [t] affirming that newes was brought that the witches were heard crying belowe in S. *Baumes*

[t] The noise of the witches plainly heard.

wood

wood: where-upon the Priour *Sebastian Michaelis* went downe and hearing the noise, caused the Vicar of S. *Baume Peter Fornet* to be sent for, and Friet *Anthonie Boillet* companion to the said *Michaelis*, and some others who plainly heard diuers vòices of men and women and children, who seemed to be in number about an hundred. and cryed loud as if they had beene singing the black sance, and this hubub lasted a long time, which confirmeth the truth of that opinion that holdeth that witches keepe their assemblies in woods and forrests,

● *The acts of the 25. of Ianuary being Tewsday.*

*Belzebub* being demanded and adiured in the exorcisme to tell why the day before hee had cast powder in the eies, and hands, and mouth of *Magdalen*: he answered, that they * were three Magicians, the one cast powder in her eies, that shee might no more know those who came vnto her, the second in her mouth, that she might not bee able to speake, the third vpon her hands, thereby to incite her to vnchast touchinges, and another powder was cast vpon her to make her loathsome to those who attended her, which indeed came to passe; and another made of the haire and the vrine of a certaine person, with whom they tempted her.

* The damnable industriousnesse of Sorcerers to diuert *Magdalen.*

Being demanded touching the Magicians who came thither the night before, to what purpose their comming was: hee answered with great skorne; no, no; as who would say, hee would not answere. And continuing in his obstinacy, *Verrine* asked him, vnhappy creature why answerest thou not? it is a matter of importance which is demanded of thee, *Belzebub* replyed, tell it thy selfe. *Verrine* answered I know it as well as thou vnhappy créature. Take the goune and the cap and exorcise mee, and I will tell it, which was as much as if he had said, he had no commission to doe it. Then

*Bel-*

*Belzebub* held his peace, and being diuers times adiured, at length he ſpake in the eare of the Prieſt as vnwilling to be heard. The Synagogue adored the picture of *Magdalene* as of a Princeſſe, which was ſet in the ſame place where her ſelfe was wont to ſit in the Synagogue, and al reuerence was performed to her ſuppoſed preſence, as if ſhe had been really preſent all which was done to moue her to returne vnto them, conſidering the honour which they did her picture. Farther it was confeſſed that euery night they held a meeting about S. *Baumes* church to that purpoſe, and euery night ſhee was inchanted to hinder her from confeſſing and the exerciſe of thoſe vertues which were inioyned her, and to draw her to the hatred of them, and to cauſe in her a weariſomneſſe of praying vnto God and ſpeaking of him, together with a delight to be talking of the Diuel.

Being demanded what company there was in that aſſembly, he anſwered, they came together from many quarters, as *Paris*, *Lions*, *Marſeilles*, *Turkie*.

Being demanded how it came to paſſe that he trembled not, nor made any adoe during the exorciſme (as hee had wont to doe formarly euer ſince hee was firſt exorciſed) he began to make it very dainty, and after many ſhiftes and much reſiſtance, and many puniſhments impoſed vpon him, being inforced hee at length made anſwere, My pride it was to diſſemble the torments I ſuffered, and in ſo ſaying, he feched a deepe ſigh turning his neck and ſcratching his head.

Afterward going out of the Church, and being followed by company, would you know (ſaith hee) where the Synagogue was held? Behold the place & vpon that bench ſat the Prince, hauing by his ſide the image of that miſerable woman which all the Sorcerers adored.

Being demanded whether or no they conceiued it not to be a great madneſſe to adore a mortall and corruptible creature, carying nothing but durt and excrement within her, who muſt ſhortly alſo die when it pleaſed

pleased God, hee there-upon turned aside his face and answered nothing.

*The Acts of the 26. of Ianuary, being Wednesday.*

AFter many out-cryes made as well by *Verrine* as *Belzebub* during the holy Masse celebrated by father *Anthony Billetot*, they cryed and said, wee will get vs from hence, wee had rather be in hell then in this body. Then did *Verrine* fall a blowing, giuing vs to vnderstand that hee was in an hoate place, and cryed out vpon the pronouncing of the word (hell) in the exorcisme and said, hold thy tongue, speake not that word, cursed are they that now are or hereafter shall be in hel. Thou telleſt vs that in hell death is euerlasting, hold thy tongue, wee knowe that well enough, wee I say, who are accursed as are all those who seek after it.

*Belzebub* being demanded what charmes had beene cast vpon *Magdalene* the day before, answered, that * one was cast into her right eare to make her hate the word of God and not to harken vnto it; another into her left eare, to make her impatient of correction and exhortation: the third into her mouth, to make her out of loue with the holy eucharist, the mercy and the goodnesse of God.

* Another charme cast vpon *Magdalen* and why.

Being demanded if any other were giuen her to other ends, after many denials he was adiured in the behalfe of *Magdalene*, and by the merits of her patience and penance, whereupon he answered, that the charme also tended to hinder her from the discouering of their iugling and from the receauing of grace by the Sacrament, and to make her vnable to resist them.

*Verrine* being put to the question in these words, *Cur miser vt solebas non contremiscis?* he answered, I am a poore ignorant idiot which vnderstand not latine. Then said *Belzebub*, sir, you vnderstand it not, because you will not, knowe you not what *Contremiscis* meaneth

neth it is, why tremble you not? I haue interpreted it, now ſpeake. Well quoth hee, I ſee he playes the counterfait, *Scobilon* who is the leaſt of the Diuels in hell vnderſtands that latine. *Verrine* replied, anſwere thou who art more learned then I, I giue thee leaue to ſpeake. *Belzebub* anſwered with ſome indignation, 7 true ſir, it is fit indeed that I ſhould obey you.

7 Behold here the pride that is amongſt wicked ſpirits.

## *The Acts of the 27. of Ianuary being Thurſday.*

AT the very entrance of the Exorciſme the wicked ſpirits which poſſeſſed the body of *Magdalene* hauing cunningly diſſembled their feare two dayes before, began now to tremble ſtrangely, manifeſting that outwardly which inwardly they ſuffered, and *Belzebub* beeing adiured to ſpeake, which of the Saints were the greateſt aduerſaries to the Synagogue of the Magicians, refuſed to anſwere a long time, but after ſundry puniſhments inflicted on him for his often refuſals, at length hee anſwered, that they were ſpecially two, namely [x] *Cyprian* and *Gregorie Nazianzen*. *Cyprian*, by reaſon that he had beene a Magician labouring to ſeduce *Iuſtin:* and *Gregorie* who perſecuted the Magicians in his Country, and wrote an hiſtory of *Cyprian* the Magician: but (ſaid hee) of thoſe kinde of people there are many more now adayes, then were in thoſe tymes.

x The Saints that are aduerſaries vnto the Synagogue of witches.

[a] Afterwards *Verrine* being demanded and adiured to tell wherefore he had been ſo bitter againſt S. *Chryſoſtome* (it fel out then to be his holiday) he anſwered, that there were other aduerſaries of the Magicians, as [b] *Aegidius* of your order, (who was himſelfe a Magician) and *Theophilus*, but aboue all *Peter* the Apoſtle, who incountred *Simon* the firſt Magician in the Church, yet for mine owne particular, my ſpeciall aduerſaries are

a He had raged and ſtormed againſt S. *Chryſoſtome*.

b This *Aegidius* whiles he liued gaue himſelfe to the Diuell, that he might be a skilful Phyſitian. He was a Portugeſe, and his hiſtory was made by father *Sampaye* of Portugal alſo. we wondred that an illiterate woman could relate ſuch an hiſtory that is almoſt vnknown vnto all men: and came not forth in print, but a while ſince, and was written and published in latine by a Portugeſe, after it had lyen a long time obſcurely among the manuſcrips of our Library.

*De-*

*Dominicus*, *Sebastianus*, and *Chrysostome* (but aboue all *Dominicus*) by reason of their great patience.

[c] Being adiured to tell wherefore he said, that he had tempted *Eue*, and what garment she wore: he answered, a garment of innocencie, all made of one peece by a master-worke-man, and innocency (quoth hee) hath no need of couering.

[c] *Verrine* did scarce euer refuse to answere at the Exorcismes.

Being demanded wherefore the day before *Belzebub* was mute; he answered in latine, *erat ligatus*.

Being demanded wherefore *Belzebub* suffered himselfe to be bound by a Magician, sithence he was *Princeps damoniorum*: hee answered, the one bestowes a dinner vpon the other, and the other againe a supper vpon him, as much to say, that by the power of *Lucifer* the Magician bound *Belzebub*, but otherwise *Belzebub* mastered him.

Being demanded how it came to passe that himselfe was neuer bound by the Magician, hee answered, because he cannot bind me being heere on Gods behalfe.

Towards the euening *Magdalene* fell a singing and dancing, and playing many tricks in the chamber, so that they threatned to carry her to the holy house of Penance, which being done, *Belzebub* made her sleepe so soundly, as if she had been dead for the space of three or foure houres. At last after many Prayers, Psalmes, Letanies and Exorcismes, fetching a deepe sigh she began to awake, affirming that the Magician had againe inchanted her, and would haue strangled her, and indeed shee was like to die at that instant, feeling herselfe extremely perplexed, yet recommending her selfe to God, the Diuels power ceased, and howbeit the night before whiles they held their assembly, the [d] Magician had presented himselfe vnto her vpon his knee, with an haltar about his neck, praying her to returne vnto him, not to discouer him and the other Magicians, and in her presence had adored her statue all gilded ouer, drawing bloud out of the hands of the Witches with razors

[d] The diligence of the Magicians to diuert *Magdalene*

raſors, and ſaying vnto her, behold what honour wee would doe your perſon, conſidering wee doe ſo much to your picture, yet would ſhee by no meanes yeeld her conſent, but remained victorious. O that wee were ſo carefull, and would take ſo much paines for the conuerting and the ſauing of ſoules as theſe Magicians doe to peruert and deſtroy them, for they watched euery night during the moneth of Ianuary, to recouer to thẽſelues this poore ſoule! *Magdalene* added that the Magician ſeeing her continue in her conſtancy, cryed out, ſaying to the whole company, is there any heere preſent that would die for her, and preſently there preſented himſelfe a youngman, declaring that himſelfe was ready for that purpoſe, whom the Magician twice ſtabbed with a poniard: yet would ſhee by no meanes yeeld her conſent. Now whether this Hiſtory were acted truely and indeed, or onely in imagination, yet was it ſurely for her a very great temptation.

*The Acts of the 28. of Ianuary being Friday.*

AT the morning Exorciſme *Verrine* began to cry out againſt thoſe who voluntarily offend God, giuing themſelues to the Diuell of their owne accord. O *Belzebub* (quoth he) thou alwaies gaineſt ſome one or other, and regiſtreſt him in thy bookes. And as the Exorciſt made mention of the paines of hell, *Verrine* cryed out vpon there damnable ſtate, who rather chuſe the paines of hell then the ioyes of heauen: O *Belzebub*, thou art eaſed of much paine which the Magician *Lewes* beareth for thee. For we muſt vnderſtand that *Belzebub* being commanded by the Magician to torment *Magdalen* in all ſorts that might be, to the end to conſtrain her to reſume her former courſe of magicke, or at leaſt wiſe to make her mad & ſottiſh: his anſwere was, that the Exorciſt would then impoſe ſo much puniſhment on him as he ſhould not be able to endure it: the Magician

Magician replyed, that hee would vndergoe the third part of the torments which were imposed on him, and oftentimes hath *Belzebub* spoken to father *Michaelis* when he imposed punishments on him, impose them on the Magician who is the cause of that which I doe, and oftentimes they haue confessed in their Exorcismes that the Magician suffered inwardly so great tortures, that he would willingly haue taken his bed vpon it, had it not been for feare of discouering himselfe, and yet notwithstanding was hee euery day more obstinate then other.

During the Masse father *Michaelis* came from the Cloister to the Church, the doore of the cloister being shut, at which *Belzebub* cried out, behold father *Michaelis* is come, and instantly the said father opened the doore and entred into the Church to the astonishment of all the beholders.

The same morning *Belzebub* discouered another peece of businesse as strange as the former. The day before being the 27. of Ianuary, there came thither two men of *Marseilles*, and one of them desired to heare newes of his wife, who rysing very early in the morning, [a] tooke leaue of him vpon Innocents day, and returned not since, who receaued answere of father *Michaelis*, that it became him not in that holy place to demand such curiosities of Diuels, but hee should rather recommend both himselfe and his wife vnto God, who would not faile to help him. As soone as they were once entred the Church, *Belzebub* began to cry out, turning himselfe towards the husband, and saying, you haue wel sought your wife, she walkes through the cloudes in the aire, and was heere two or three dayes since in company of some others, and there-with-all comming neere him, hee touched him, saying againe, you haue well sought your wife? haue you not? There were present at this action father *Francis Billet*, and father *Peter Fournez* Vicar of S. *Baume*, and a good company besides.

[a] A woman that was lost, and sought after, and the place where she was abiding.

This

This being done, the ſaid men came to father *Michaelis* to certifie him of that which paſſed to whom he anſwered, I did indeed make a doubt thereof before, for about 10. or 12. dayes ſince, the father of the loſt woman being come to the ſame place to ſeeke her, the poſſeſſed ſaid that ſhee had ſeene her with ſome other witches vpon the hill ouer againſt S. *Baume*, and moreouer that ſhe had [f] ſtrangled two yeares ſince a daughter of her owne named *Margarite*, of the age of two yeares a fair childe, and that ſhe did this at the inſtance of the Magician, who told her that hee longed to eate of her childes fleſh; whereupon ſhee was taken out of her graue by the reſt of the witches and carried to the aſſembly. O bloudy tyrannie of the Diuell and his vnder officers, more cruell then that of *Pharaoh!* and O the miſerable eſtate of them who put their necks vnder his yoke. The woman that was poſſeſſed ſaid farther, that this woman was lifted vp in the aire thereby, to be the better inabled with her companions to caſt inchantments againſt her, which becauſe ſhee would not doe, fearing to receaue hurt as the reſt did, the Diuell broke her neck and caſt her into a vally betweenetwo hils. And indeed ſince that time ſhee hath not beene found. The two men which ſought after this woman were honeſt Citizens of *Marſeilles*, whoſe names the Parliament of Aix noted in their proceſſe againſt the Magician.

[f] The ſaid fellow and father of this child, ſaid that he had indeed a daughter called *Margaret* that died two yeares agoe.

*The acts of the 29. of Ianuary being Saturday.*

AT the morning Exorciſme *Belzebub* was very inſolent, not ſuffering *Magdalene* a long time to kneele before the altar, and when the exorciſt would haue inforced her, ſhee knocked him on the ſhinnes with her feet; and when he would hold her hands, ſhee ſcratched him till the bloud came, which was a cleare argument that the Diuell had gained more footing in her

her the night past. Afterward *Magdalene* turned her selfe toward the Church doore looking earnestly vpon the hill ouer against it, and being demanded why shee did so; shee answered, that it was the place where the Magician *Lewes* offered sacrifice to *Lucifer*, which hee performed on Thursday, Saturday, and Sunday.

About two of the clock in the afternoone, father *Michaelis*, and father *Francis Billet*, and father *Anthony Boilleau* discoursing with *Magdalene* being then in her sound and perfect iudgement, about the Princes of the 9. companies of Angels, whether or no she had not heard *Verrine* say, that hee was a Prince of the Thrones, (which they demanded thereby to vnderstand what any of the Diuels which haunted *Magdalene*, and were *Verines* opposits would answere thereunto) vpon the suddaine, *Magdalene* ratled in the throate, and *Astaroth* mounted into her tongue, neighing as it had bin a feirce horse, and saying, heere am I *Astaroth*, the Prince of Thrones, and not *Verrine* who is but a base companion.

Being demanded why *Verrine* spake not Latine, sithence he was a spirit, hee answered it is for reasons which I could now declare: but one day you shall see *Verrine* to bee *Verrine*.

*Astaroth* being retired and *Magdalene* returned to her selfe, shee demanded in writing the names of those Saints which were opposits to the wicked Spirits that possessed her, that she might call vpon them for helpe, for when we called vpon them, shee perceiued that the Deuils stirred and vexed themselues: *Belzebub* said she possesseth the braine, *Asmodeus* the reines, *Carreau* the heart, and in like sort others whom she named, and as we discoursed vpon the reason and cause of there opposition, whether it proceeded from the holding of there place in Paradise, or for the contrarietie of their vertues to the others vices, which they exercised most, father *Michaelis* arguing, that it could not bee the former

cause, in as much as Saint *Bartholomew* was the Saint contrary to *Asmoth*, who was but of the order of Thrones, and Saint *Francis* to *Belzebub*, who was of the order of Seraphins; whereupon *Asmoth* instantlie mounted vp into her tongue againe, and said: *Bartholomew* is mine opposite, because he defaced the Idoll of *Asmoth*, and since that time he hath alwales opposed himselfe against me. And being about to retire, now saith he, I will make *Magdalene* feele my furie, and therewith she began to rage and foame, being whollie plunged as it were and swallowed vp in the torments which she suffered, but it lasted not long, *Asmoth* being threatned with an hundred thousand degrees of punishments, if he withdrew not himselfe, for that is it which they most feare, *damones credunt & contremiscunt*. And it is surely worth the observing, that the like punishments may also bee imposed on Magicians, who have spred abroad their inchantments, which wee will vndestood, because the Diuels desired that the punishment which was imposed on them, might bee turned ouer vpon the Magician as being the principall author of that Tragedie, which it behooues Preists cheisely to remember, it being of good vse in dispossessing, my meaning is that [h] after the invocation of Gods assistance, the true remedie to stop the inchantment is to impose greiuous and fresh punishments vpon the author of the mischeise.

[g] Notable instructions for Preists, to hinder the working of charmes.

[h] Experience teacheth that Sorcerers being menaced or beaten do make the charmes to cease.

*Odernnt peccare mali formidine pœnæ.*

Experience teacheth vs out of the Confessions of the wicked spirits themselues, that neuer yet any Exorcist imposed any degree of punishment on them, but the dew execution thereof followed vpon the same by Gods iust iudgement, who hath said to his Church *dedi vobis potestatem, calcandi supra serpentes & supra damonia.*

The same day after Euen song, *Belzebub* being demanded how it came to passe that the Magician being

at

at Saint *Baume*, for the space of 10. dayes (whether he was called by [1] father *Michaelis*) became so pale, that thereupon father *Anthony Bollaert* exhorted him to repentance: hee answered, that it was by reason hee had touched him to the quicke in his conscience, hauing at that time many inspirations.

Being demanded why the Magician so often opened the window of the refectorie where he abode, and that in the midst of Winter he answered, because that sometimes their assemblie is held aboue on the top of the house, and then hee had commerce with the Witches calling vpon the Diuels for fauour and saying: *Diabolos venite in adiutorium meum*; being reprooued for his incongruitie of speech, he answered that he reported the words of the Magician, in the same sort as he pronounced them, for he can not speake Latine, said he.

Being demanded wherefore he went so often to the garden next the refectorie, hee answered, that all the while he stayed at Saint *Baume*: the assemblie of Witches was alwayes held the neerest they could to the place where hee was, to the end they might the more easily haue conference with him.

Being demanded whence it came to passe, that eating with vs in the refectorie, hee left vpon his trencher all the meate that was giuen him, he answered smiling, is he a man fit to feede vpon your fish? he eates of the flesh of pies, which wee bring him from the assemblie inuisible.

Being demanded why hee walked so often with his head hanging downe: hee answered, that he then walked with the witches.

Being demanded wherefore hee being inioyned to lie all night in the holy house, could not abide there but a little while: hee answered, that it was because the

[1] Father *Michaelis* sent for him thither to purge himselfe from those publike defamations, which the Deuils with open throate daily proclaimed against him. And the two good Capuchin fathers, into whose familiarity he had wonne himselfe the better to couer his villanies, did beare him company. Hee remained with vs 10. dayes, vntill there came some persons, and carried him from thence in great scorne. Wee caused him to exorcise both the one and the other, of those that were possessed: and thereupon the Deuils began to sport at it saying, who would euer haue thought that thou shouldest exorcise vs? Afterwards he pretended as though he could not read, and intreated father *Michaelis* to read the Exorcismes for him.

assembly could not be held there, which he must of necessity be present at.

At night at the second exorcisme *Belzebub* being demanded and adjured to tell how it came to passe, that so great a number of Princes were in the body of *Magdalene*: hee answered, shee is a Princesse and deserues well to be honoured of Princes.

Being demanded whether the punishments imposed on the Magician were not of force to bring him to some grieuous disease or to death: he answered, yes for that he suffered from the head to the foote, as if he had been in a continuall fire. [k] Notwithstanding out of his great obstinacy, hee had demanded whether hee could not liue till the comming of Antichrist to assist him, and to whet his rage and malice against Iesus Christ. To which I answered (said hee) that he could not, it being onely in Gods power to effect that; neuertheless hee should comfort himselfe in this, that he did as great iniuries to Iesus Christ, as Antichrist himselfe should bee able to doe and greater too; but Antichrist cannot be begotten by thee as thou desirest (said he) for hee shall be borne of a Iewish woman, and conceiued far enough from hence.

Being demanded whether the paines hee indured softned his heart: he answered that they rather hardned him the more, and that he would be well content to indure all the paines of the damned vpon condition, hee might regaine *Magdalene*. There is extant an example hereof in the hardnes of *Pharaos* heart, among the plagues which God sent vpon him.

[l] Being demanded whether his paines should bee grieuous after his death: he answered, if he be damned, his punishment shall be more heauie then that of *Lucifer*, for with more malice and lesse respect hath he been iniurious * to Iesus Christ.

[k] *Magdalene* reported vnto vs, that in deflouring of women in the Synagogue, hee had this end & scope, to be the father of Antichrist. But the Diuels made him to vnderstand his ignorance of the Scriptures.

[l] The Diuell first blindeth them, and then (when they are thus hoodwinkt) he scoffeth at them.

* Because he had prophaned the holy Host.

*The acts of the 30. of Ianuary being Septuagesima Sunday.*

IN the morning *Magdalene* being willing to preſent her ſelfe for confeſſion (as ſhee was wont) to father *Michaelis*, *Belzebub* would not ſuffer her to kneele, but ran diuers times towards the Church doore; yet at length the forenamed father impoſing on him very grieuous puniſhments, if he ſuffered her not to confeſſe. Hee replyed, impoſe all theſe puniſhments on the Magician, who commanded me to doe it, and command him alſo to forbeare me, if I ſhall ſuffer her to confeſſe. Which when the ſaid father had performed in the vertue of Gods name, and the bloud of Ieſus Chriſt, *Magdalene* returned to her ſelfe, and being in her ſound and perfect ſenſe made her confeſſion.

After this at the Maſſe of father *Francis Billet* he commited great outrages, plucking the Prieſt by his cope, & taking hold of him, he alſo cryed aloud and hindred his deuotion.

Being exorciſed after the Maſſe, and adiured to yeeld the reaſon of his vnuſuall out-rage, hee anſwered vpon Sunday the Magician endeuoureth to doe the greateſt iniury he can to Ieſus Chriſt. Hee came to me this morning and ſaid, in deſpite of God I will vſe my greateſt rage in the Church this day, doe thou the ſame at the Maſſe of thine Exorciſt. He hath confeſſed to day (ſaid he) at[m] *Acoules*, and caſt forth gentle ſoft cries as he was taking the confeſſions; and being demanded by the women whoſe confeſſions he tooke, why he did ſo: he anſwered that hee found himſelfe ſome-what ill, but in very deed his greateſt torments were the puniſhments impoſed on him by the Prieſt. Being adiured diuers times in the name of God, to ſhew the meanes how the Magician might be inforced to render back *Magdalens* obligations, he would anſwere nothing, remaining as

[m] Pariſh church in *Marſeille*.

it were dumbe: at last after many grieuous punishments imposed, he answered, that they should neuer be rendred, vnlesse that he were either conuerted or punished by iustice, or dead of a naturall death, and yet (said he) after death they cannot be restored neither, being buried deepe in the earth.

Being demanded why hee had not rendred them when hee was commanded by father *Michaelis*, being Priour of the place, and Inquisitour of the faith, hee answered, that *Lewes* was not subiect to him, but to his Bishop.

Being adiured and commanded to goe to *Marseilles*, and to bring the writings thither: hee answered, that it could not bee done without the consent of the Magician, who had them in keeping. And further added, that in vaine men seeke after those kinde of writings, for before they can come to the houses where they are, the Diuels conuay them some-where else: ª in vaine also (quoth he) doe they search after those who are either slaine or wounded, for they cast the dead carkases either into the sea, or into some riuer neere adioyning: and for such as are hurt, if the wound bee not deadly, they know how to couer and heale it with an oyntment, notwithstanding they remaine sick; and when the wound is deadly, they conuay away the witches some-where else, and in this fashion many women are made away, if heed were taken of it.

ª What become of Magicians when they are either hurt or slaine.

ª At night at the entrance of the Exorcismes, *Belzebub* began to torment *Magdalene* in fearfull manner, causing her to tremble euery ioint, and making her head to tumble, some-while backwards, and againe suddenly forward, euen to her belly, beating the earth with both her hands, in so much as they were inforced to put a cushion vpon the ground for her to beat vpon, notwithstanding shee still vexed her selfe, and this continued for the space of aboue halfe an houre. Being adiured to tell why he tormented her so terribly, hee answered

ª The torments of *Magdalen.*

ſwered, that it was becauſe ſhee had ſubmitted her ſelfe to her ſuperiour. Afterwards *Belzebub* himſelfe was ſorely tormented, in ſo much that he cried out aloud for very paine: and being demanded why he did ſo, he anſwered, that the Angell *Michael* and *Cleare-ſight* the gard Angell of the Exorciſt, and *Fortitude* the gardian of *Magdalene* tormented him, and added force to the flames in which hee fried, becauſe ſome daies ſince hee had hindered *Magdalene* from her confeſſions, and had made her inſufferable to her ſuperiour, and all that reſorted vnto her, whereof although he had received expreſſe prohibition from God, yet did he rather deſire to obey the Magician then the Almighty.

Being demanded wherefore the night before the wicked ſpirits would haue choaked father *Fymeus Billet*: he anſwered, becauſe he prayed, and ſtrongly aſſiſted *Magdalene* againſt vs. Not long after *Magdalene* craued pardon of *Louyſe*, for thoſe malicious wrongs whereby ſhee had offended her, and ſo reconciled her ſelfe vnto her, whereat the Diuels began to cry out, We haue ſpunne a p webb to catch this flie, tempting her to hate *Louyſe*, but ſhee hath now broken the webb, and we haue loſt our labour. The ſame afternoone *Belzebub* and his companions expreſſed a great rage, whiles *Magdalen* demanded pardon of father *Romillon* for her ſtubbornneſſe and obſtinacy againſt him.

¶ Reconciliation doth fruſtrate the attempts of the Diuell.

The hate which the one did beare vnto the other was ſo great, that they could not indure to ſee neere one another: ſo that we were conſtrained to exorciſe them apart for a certaine ſeaſon.

### *The acts of the 31. of Ianuary being Monday.*

AT the morning Exorciſme, *Belzebub* did marueilouſly torment *Magdalene*, making her to bow her head downe wards, rubbing the earth with it, but not ſtriking it againſt the ground. Hee continued the ſaid motions by the ſpace of an houre, during the Exorciſmes, and the like ſhee did with her hands. Then the woman that was poſſeſſed began to complaine, and *Belzebub* told her, it was to accompliſh her puniſh-

¶ The great tortures which *Magdalene* indured, and the reaſon why.

ments. Afterwards taking her by the throte, hee would haue ſtrangled her, but hauing an hundred thouſand degrees of puniſhments impoſed on him, if hee forſoke not his hold, he let goe his gripe, and mounted into her tongue.

Being adiured to tell why he tormented her ſo vehemently, after many refuſals, he anſwered, it is to gaine that from her by torments, which cannot be compaſſed by other meanes: and beſides, the chiefe of the Magicians commands me to doe ſo, who is heere preſent in the Church, but not to bee ſeene of you: hee now preſents to *Magdalene* ſo filthie a thing, that ſhee is forced to turne her eies aſide, yea euen at this inſtant hee commandeth vs to torment her yet more grieuouſly. And turning himſelfe to the Magician, hee ſaid, what wilt thou that I doe? Her body is ſo weakned already, as ſhe can indure no more. A while after hee got him vp againe into her throte, but hauing inuocated the name of Ieſus Chriſt, and the aſſiſtance of the holy Virgin, and impoſed as many degrees of puniſhment on *Belzebub* and the Magician, as there are Angels in heauen. *Belzebub* forſoke his holde, but ſaid, loe heere the Magician who mocketh at *Michaelis* and the Exorciſt for that they ſee him not.

After this *Belzebub* began to blowe and to ſhew by manifeſt tokens that himſelfe was ſorely tormented; being adiured to tell why. It is *Fortitude* (quoth he) *Magdalens* good Angell, who torments both mee and my companions, becauſe wee tempted her to indeuotion and blaſphemie.

[1] The Angels who are gardians vnto men, are of an inferiour degree of Angels, & are commanded and ſent by their ſuperiour Angels.

Being demanded whether thoſe Sorcerers and Witches which *Magdalene* named in the afternoone the day before, were ſuch indeed: hee anſwered yes, and ſwore vpon the booke of Exorciſmes, reſeruing to himſelfe no ſiniſter or ſecret intention, to their vtter confuſion and damnation.

Being [a] adiured to tell and to name the good Angel,

of

of Frier *Peter Fournez* Vicar of S. *Baume*: he anſwered, hee is called the *Viſion of God*, and is the thouſandth of the order of Vertues.

Being demanded if they knew one another, both the good and the bad, hee ſet himſelfe to laugh, and ſaid, I beleeue it well, wee were all created together. Being adiured to name the good Angell of father *Michaelis*, he anſwered: hee hath three, his good Angell from his natiuitie is the hundreth of the Powers, and is called *Ieſia*; as he is Inquiſitor he hath an Arch-angell, which is the 2000. of the ſame Order: as Superiour and Prelate of the reſt, hee hath for his guardian the hundreth of the order of *Throes*. The Angell of father Frier *Anthonie Boilletot* is the 15. of th'Arch-angels, and is called *Simplicity*. The Angell of father *Romillon*, is the 4000. of the Arch-angels, called *Burning-inflammation*. The Angell of father *Francis Billet* is the 4001. of the Arch-angels named *Cleere-ſight*. *Magdalene* being demanded if ſhee patiently indured all thoſe paines, anſwered yes, and that ſhee ſuffered all in hope of the remiſſion of her ſinnes: and told vs that the ſame day after dinner *Lewes* the Magician according to his wont came vnto her, together with diuers others, telling her that hee was exceedingly tormented, notwithſtanding he willingly indured all thoſe torments for her ſake, howbeit ſhe refuſed him.

At euening during the time of the ſecond Exorciſme *Belzebub* tormented her that was poſſeſſed in like manner as hee had done in the morning, affirming that the Magician was there preſent, and inioyned him to do as he did; and as if he had compaſſion on her, he ſaid, ſhe can indure no more, if this laſt but one halfe houre, all this tragedie will be ended.

Being demanded in what ſtate the Magician then was: he anſwered with indignation, goe looke, hee is tormented in all his body, particularly in his head, his reines and his heart, and yet not viſibly before men, but ſecretly

secretly in his chamber from 10. at night vntill the morning, and would keepe his bed were it not for feare of discouering his griefe. Then said *Verrine*, the Magicians are worse then Diuels, for the Diuels adore God, and tremble, specially when the possessed receaue the Communion, hiding and retiring themselues, or getting vnder the tongue to let their Mr. passe ouer; and if God should create a thousand hell's, the Magician were worthie of more punishment then they all could inflict vpon him.

Being demanded by what meanes hee might bee conuinced to be the man: by this meanes (quoth he) if he be apprehended and imprisoned by the Bishop of *Marseille*, you shall finde that hee is marked on the head with the marke[c] of the Diuel, as Priests and religious persons carry shauen crowns for the marke of Iesus Christ. Then said he, there is one come hither vnder the pretence of deuotion, but indeed to see *Magdalene*, with whom he is fortifhly fallen in loue since her possession, yet at length it may be out of[d] despite, he will be drawen to accuse the Magician.

[c] The markes which witches haue vpon them.

[d] It fell out so indeed about 3. moneths after.

*The Acts of the first of February, being Tuesday.*

BElzebub at the morning Exorcisme, tormented *Magdalene* in the same fashion as he had done the day before, saying, This is enough to make an end of thee; and being adiured, he said, that he was commanded to doe so, and that the Magician was there present, and so tormented her still more vehemently, by reason whereof they brought him into the holy house where *Belzebub* vttered these speeches: Thou thinkest, that I must go fetch the writings, I go, and there-with all he issued out of her body very sensible. In the meane season *Magdalene* renounced the Diuell and all writings made vnto him after her wonted manner, *Belzebub* was obserued vpon his returne to bring the writings to

the

the Magician, requiring him to ratifie them anew for the further hardning of her to be of the Diuels side, and to resist the inspirations of God.

At the euening Exorcisme *Belzebub* continued to torment *Magdalene*, and a litle after he said, What wilt thou? I can torment her no more, for shee wanteth strength; if shee had as much strength as the maide of Aix, I would worke more powerfully vpon her, and as we vnderstood it, he talked to the Magician: but in the [a] meane time hee ceased not to torture her, casting her somewhiles downe to the ground vpon her belly, and sometimes againe vpon her back, and that with great violence; and after that hee tooke her three or foure times by the winde-pipe to choake her, but by the strength of the prayers of those which were present and specially of those words, *Et verbum caro factum est*, he forsooke his hold.

After this *Belzebub* by the hand of the maide opened the yron doore of the holy house saying, get in quickly: we vnderstood thereby that he let in the Magician to ratifie (as he had said) the writings brought from *Marseille*, and then issued forth, as if hee had crept through the hole of the yron gate, crying and saying, within there it is too hote, and they which abide there, burne; for the heate is too great to abide it any long time.

*The acts of the 2. of February being Wednesday and the Purification of our Lady.*

AT the morning Exorcisme *Belzebub* continued his wonted outrages, laughing, dancing and singing loue-songs thereby to prophane the holiday according to his wont, yet did hee not torment *Magdalene* in that high degree as hee had done the dayes before, saying that *Leues* was then hindred from being present by reason that he heard diuers confessions at *Marseille*, being taken vp with businesse there all the morning.

At

[a] God permitted these extraordinary tortures which indured vntill the Magician was vpon the last of April burned, that *Magdalene* might be truely conuerted, who had escaped from a great gulfe of voluptuousnesse and sins. To breake therefore these euill habits, which long custome had made familiar vnto her, shee needed great mortifications, and that which was said of the Canaanitish woman, may well be said of her. *Male a demonio vexatur.*

At the Euen-ſong as they were ſinging *Magnificat*, and being come to that verſet † *Depoſuit potentes de ſede*, he beganne to cry aloud, and to grunt and ſhewed himſelfe much moued as he had done to the former part of the Euen-ſong the day before, yet all this day was *Magdalene* quiet.

† He made this out-cry, becauſe he was occaſioned to remember his fall.

Being demanded and adiured to tell whether or no we had incloſed the Magician, when we ſhut the doore of the holy houſe the laſt night, and opened it not afterwards, he anſwered, goe looke. Being demanded whether he would ſweare that he was not there: he anſwered, I wil neither ſweare that he is there, nor that hee is not there.

Being adiured with puniſhments impoſed, he anſwered, he indeed entred, but he came preſently forth againe. After this *Magdalen* fully renounced the Diuels, and all the powers of hel, imploring the mercy of Ieſus Chriſt, and calling vpon the Saints in manner as wee haue formerly declared.

*The acts of the 3. of February being Thurſday.*

AT the morning Exorciſme *Belzebub* ſharply tormented *Magdalene*, as hee had done the dayes before.

Being demanded whether the Magician *Lewes* were ſhut into the holy houſe: he anſwered, he is ſo far from that, that behold him there, pointing with his finger to the middle of the Church, he is there (quoth hee) with his liuetenant, they entred indeed but fearing to be taken, they made no ſtay, but pronounced whiles they abode there theſe ſpeeches: I renounce God, and ratifie the writinges made vnto *Lucifer*, and all that I haue promiſed and ſworne vnto him. Being commanded to ſweare vpon the third prayer of the Canon, which the Prieſt ſaies after the Communion, without any more adoe he laid his hand on the booke, and ſwore with the

the conditions required, adding farther, I sweare that we will not goe forth hence till the Magician *Lewes* be either conuerted or dead, for by this meanes God will root out al the Synagogue of Magicians and witches, such is his will, and so hee hath reuealed it vnto vs.

Being demanded if hee would sweare by the words of the Consecration of the bloud, hee presently put his hands vpon those words, saying, I *Belzebub* sweare in the name of the Father, the Sonne and the holy Ghost, that it is Gods pleasure, we should not depart from the possession of this body, vntill *Ledonicus* Prince of the Magicians be either conuerted or dead, as well for the rooting out of his Synagogue, as for the confusion of *Lucifer*, and this I sweare according to your meaning and the intention of the Church triumphant and militant, without any sinister reseruation whatsoeuer.

Being demanded whether the Magician knew the will of God in that behalfe, or vnderstood what had then been sworne: he answered laughing, *yes*, for hee is euen now here present, but skornes all that hath been said, affirming that hee will liue a Magician in despite of God.

The Exorcist being about to impose punishments on him; why (said he) should you impose punishments on me since I obay you: impose it on the Magician who would hinder mee from obeying, and command him not to beat me for obeying, and likewise command his liuetenant the same, who beats mee in his absence, and so it was done accordingly.

Being demanded how it came to passe that all yesterday *Magdalene* was quiet. It was (quoth hee) because the Magician could not be present, being [a] taken vp in the morning (it being the holiday of his Church) with confessions, and at night with the Priests of his Church, but as for me God hath preuailed against me, and *Fortitude* the good Angell of this Maide was the instrument of the victory.

[a] The day of the Purification was the feast of the Church of *Accules* at *Marseille*.

The

*The Acts of the fourth of February, being Friday.*

AT the Euening Exorciſme (for as that in the Morning there was no new thing deliuered) *Belzebub* was adiured to name the good Angell of father [a] Friar *Honore Lyon* (who was newly come thither) & turning towards him he ſaid: his good Angell is called *Agliaſi* and (quoth hee) if thou wert ſo nimble to ſerue God and to obſerue his Commandements, thou wouldeſt be a braue fellow.

Being demanded wherefore that Euening hee committed ſo many outrages, laughing and playing of tricks: he is (quoth he) becauſe this day which is Friday, *Lewes* hath offered great iniurie to the Conſecrated hoſt in deſpight of Chriſts paſſion, of which this day is a commemoration: he farther added, that [b] all the Nunnes of Saint *Vrſula* ſhould bee deliuered, either from the Deuils which poſſeſſed them (there being fiue of them poſſeſſed) or from their inchantments, but that *Magdalene* ſhould not be deliuered till the whole proceſſe of the Magician was ended: but yet ſhe ſhould not be ſo tormented as now ſhe was.

Being adiured to tell with whom he talked that afternoone: for he anſwered ſome body, and yet we perceaued not the voice of any that talked with him, he replied that it was with *Fortitudo* the good Angell of *Magdalene*, and after many refuſals and puniſhments impoſed on him, he anſwered farther that he had reuealed vnto him from God, that the Almighty had decreed that the Magician ſhould be diſcouered with all his Complices if they repented not; and that all his Synagogue ſhould be diſſolued, & that by one of theſe three meanes: [c] either that *Belzebub* when the Magician was at Aix, ſhould crie alowde by the mouth of *Magdalene* in the preſence of an honorable company, and ſome Iudges of the Parliament, giuing them to vnderſtand

[a] Hee is one of the ancients, in the Conuent at Saint *Maximin*.

[b] This prediction fell out afterward to be true.

[c] This happened at Aix many dayes together in the Archbiſhops Chappell when they ſaid Maſſe: for hee then would cry as lowde as he could, that he renounced Chriſt and his paſſion in the name of *Lewes Gaufridy* Prince of Magicians. Many heard the ſame, and ſome Iudges of the Court were there alſo. See the Acts of the 1. day of March.

vnderſtand that *Lewes Gaufridy* was prince of the Magicians; and he would be ſo lowde, that they ſhould be very deafe if they heard him not. Or if he eſcaped from them, that then whiles the forenamed *Lewes* was ſaying Maſſe at *Aconles* in *Marſeille*, when hee ſhould turne himſelfe to the people, and ſhould ſay *orate fratres, Belzebub* by his mouth would crie alowd; *Lewes Gaufridy* Prieſt of *Aconles* in *Marſeille* is the cheiſe of the Magicians. Or laſtly, *Belzebub* going foorth of *Magdalene*, would take vpon him the ſhape of a man (becauſe that function belongs not to women) and going vp into the pulpit would preach publiquely in the Church of *Aconles*, where the ſaid *Gaufridy* abode, that *Lewes* Preiſt of *Aconles* was the Prince of Magicians, and would withall lay open all his knaueries and inchantments, which hee had practiſed ſince the time he firſt tooke that profeſſion vpon him. Being demanded when that would come to paſſe, hee anſwered [4] that it was onely reuealed to him.

[4] The fact, not the time reuealed.

He farther ſaid and ſwore, that *Fortitudo* holding a ſword in his hand, forbad him on Gods behalfe to tempt *Magdalenes* ny more to vnchaſt behauiour by making the inchantment to worke in her for that purpoſe: and in this (ſaid hee) I could not reſiſt the will of God intimated vnto mee by [e] *Fortitudo*, and howbeit the Magician hath ſollicited me to do ſo, threatning me in the name of his Maſter *Lucifer*, yet I anſwered him that I could not and that God hindred me, telling him farther that if he knew that which was reuealed vnto mee it would aſtoniſh him, yet did I not tell him that which I knew, though now I haue vttered it being forced by the vertue of Exorciſmes.

[e] The good Angell is aſſiſting vnto *Magdalen*.

He farther ſaid and ſwore vpon the Canon of the Maſſe, laying his hands (being firſt commanded thereunto) vpon the prayer made after the offering (howbeit the [f] Exorciſt ſhewed him another to trie what he would doe) that the laſt night as the Magician was

[f] The triall of the Deuill.

ſaying

ſaying Maſſe to the aſſemblie of the Witches, *Magdalene* looked on, but was not able to moue her ſelfe or to crie out that her aſſiſtants might take notice of it: And he brought and preſented vnto her the conſecrated hoſt to receiue it at his hand, which ſhee refuſed to do or any way to yeeld conſent vnto it, and as the ſaid Magician continued inſtantly to importune her, ſhee ſaw within the Hoſt a little infant, marueilous faire, ſhining and caſting forth very pleaſant beames and ſaying vnto her, I will not my daughter that thou receiue mee from the hands of mine enemies, but onely from the hands of my ſeruants; with which ſhee was exceedingly conforted and ſtrengthened. This did *Belzebub* when hee went out of her, report to the Magician and to his adherents, who ſawe not the miracle, which as ſoone as they heard they began to weepe, foreſeeing their ruine: notwithſtanding they came againe to *Magdalene* and prayed her to receiue the Hoſt, in as much as ſhee was conuerted, and that it might be ſhee had ſome viſion, which was but an illuſion, yet ſhe ſtill refuſed it, and though the diuell opened her mouth by force, yet had not the Magician the power to put the Hoſt into it. But after that ſhee had long reſiſted, at length the foreſaid child ſhut her lippes. After this the Magician deſired an haire of her head, which ſhe refuſed to giue; knowing that that were to do homage to the Deuill if any thing were giuen him: after that againe he demanded halfe an haire, which when ſhee refuſed to doe, he then cauſed her to ſuffer grieuous puniſhments, in ſo much as ſhe reſted not all that night, nor fiue dayes after during the Exorciſmes; which notwithſtanding ſhee indured with great patience, for the loue of God, and the remiſſion of her ſinnes.

§ A viſion in the holy Hoſt.

* We muſt not conſent or giue way vnto the Deuill in the leaſt thing that is: ſo that if he come and demand but a ruſh of vs, wee are not to giue it vnto him.

The aſſiſtants who watched with her all the night, witneſſed that ſhee lay ſtill as one in a dreame not able to ſpeake ſo much as one word, and *Magdalene* her ſelfe confeſſed that it was all true which hath bin

deliuered

deliuered of the Hoſt.

*The Acts of the 5. of February being Saturday.*

AT the morning Exorciſme there being a Frier of the order of S *Francis* come thither, and bringing with him ſome Reliques which [1] a Cardinall had giuen him at Rome, hee laid them ſoftly and ſecretly on *Magdalenes* back, at which the Diuell began to cry out that they ſhould take that away, for it burned him.

[1] Another trial of the Diuel.

Being adiured to tell what it was: he anſwered there are two things which I ſpecially feare, the wood of the Croſſe, and a bone of S. *Lawrence*, the others I feare not much, and it was indeed found to bee true which he had ſaid.

The ſame day after dinner father *Michaelis* with his companion father Frier *Anthony Eoilletot*, parted from S. *Baume* to goe to S. *Maximin*, and from thence to *Aix* to preach there the Lent following; and being arriued at *Aix*, he went preſently to ſalute *Monſieur du Vair* chiefe Preſident of the court of Parliament, giuing him to vnderſtand what had paſſed at S. *Baume* from the firſt of Ianuary 1611. to the fifth of February, touching the trial whether thoſe two maides (of whom there was ſo much talke in all the Country) were indeed poſſeſſed or not, and vpon triall hee found that they were in very truth poſſeſſed, and to that purpoſe he had diſcouered three reall tokens in *Magdalene*: the firſt that ſhee was truely poſſeſſed, as appeared by ſundry vndoubted effects: the ſecond, that being of the age of nineteene yeares, ſhe was found to be defloured, as her ſelfe confeſſed: the third, that ſhee had the markes of the Diuell vpon her bodie, which were depriued of ſenſe and feeling, as himſelfe had diſcouered at S. *Baume*: and that beſides this the wicked ſpirits which poſſeſſed both *Louyſe* and *Magdalene*, proteſted that all this hapned by the inchantments of one *Lewes Gaufridy*

*fridy* chiefe of the Magicians and dwelling at *Marſeille*. Which as ſoone as the forenamed Preſident vnderſtood, he thought good to ſend for the two maides to *Aix*, [k] who arriued there the 16. of the ſame moneth of February.

[k] The arriual of the two women that were poſſeſſed at Aix.

*The acts of the 17. day of February, being Thurſday and the day after Aſhwedneſday.*

THis day after dinner *Monſieur du Vair* chiefe Preſident, came to the Arch-biſhops palace where *Magdalene* was; there being alſo come thether *Garandeau* Vicar to the Lord Arch-biſhop of Aix, and ſome others, and began to put *Magdalene* to certaine interrogatories, aſſuring her ſhee ſhould finde fauour and eſcape vnpuniſhed, if ſhe would tell the truth how matters had paſſed from the beginning to the end. And as ſhe began to relate how the Magician firſt ſeduced her, the [l] Diuel caught her by the winde-pipe within, thereby not ſuffering her to ſpeake, and making as if hee meant to choake her, he made her eies to turne in her head, and this laſted a pretty while. At which the ſaid Preſident and the other beholders much merueiled. After certaine Exorciſmes the Diuell left his hold, and *Magdalene* went on with her diſcourſe, which beeing ended ſhe ſhewed the marke of the Diuell in her foote, and the ſaid Preſident thruſting a pinne into it vp to the very head, *Magdalene* felt nothing neither did any bloud iſſue forth, but at the thruſting in of the pinne they might eaſily perceaue a noiſe as it had beene the pearcing of parchment. He ſaw beſides this another euident proofe, which was that *Belzebub* held himſelfe in the former part of her head, making there a continuall motion, and heauing vp that part in ſuch ſort that a man laying his hand on it might eaſily perceaue it. And *Belzebub* being commanded by the Exorciſt (who was for that time father *Michaelis*) to leaue her by the ſpace of

[l] The ſignes of *Magdalens* poſſeſſion and her markes.

of one *Miserere*, he presently left her, issuing sensiblie out of her mouth, and thereupon instantly the motion of her head ceased, as the said President found by laying his hand on the place. The time prefixed being expired, he returned again, making a great noise in token of his repossession, where-upon hee presently felt the motion againe as before. The same passages played *Leviathan* who held the hinder part of the head, and if they were commanded to leave her for the space of three *Misererees*, they exactly obserued their time; and this was euery day tried by the iniunction of the Exorcist, when any personages of note came thither to see her. And besides this, [m] *Monsieur Fonteine* Doctour of Physick and the Kings professour, made the same experiment and found it to bee true the 19. of February. The like did the other Phisitians of the same citty, namely *Merindol* and *Grassi* Doctours and professours in Physick, together with *Monsieur Von temps* a skilfull Surgeon and Anatomist of the same cittie, all iudging it to be a matter aboue the ordinary course of nature.

[m] The witnes of Physicians and Surgeons.

*The Acts of the* 18. *and* 19. *of February being the Friday and Saturday.*

THe said *Monsieur Fonteine* beeing come thither to make triall of that which we haue spoken of vpon the possessed, wore a goune that he had and said, if thou be *Belzebub* I am the Curat of a village not farre from hence, and am come to exorcise thee. Then answered [n] *Belzebub* (for the maid had neuer seen him nor knowne him in all her life) if thou bee a Priest take thy stole and shew mee thy shauen crowne; but thou art of the number of them which Cure when they can, and when they can not they giue ouer.

[n] He speaketh vnto Monsieur *Fonteine* the Physitian.

At the Masse the Priest hauing forgotten to put wine in the Chalice, *Belzebub* cryed out, Wilt thou say Masse without Masse. Where-upon the Priest looking into it, put wine in his Chalice.

The ſame day *Belzebub* played his olde trickes, and father *Romillons* ſeruant being about to binde *Magdalene* with the tippet, *Belzebub* ſtrucke him ſaying, Is it for thee to binde me? Where-upon the Prieſt himſelfe tooke it and bound him without any reſiſtance. In the meane time, whiles the ° Commiſſioners *Seguiran* and *Rabaſſe* the Kings Aduocate parted from *Aix* to *Marſeille* to fetch the Magician: *Belzebub* and the other Diuels ceaſed not to cry and howle, not ſuffering *Magdalene* to confeſſe or communicate.

° The Commiſſioners that were deputed to fetch the Magician.

*The Acts of the* 20. *of February being Sunday.*

THe Magician being that day come and clapt vp in priſon about ten of the clocke at night, there was heard the skriching of a great Owle from the top of the priſon tower, and many dogs howled about the priſon.

*The Acts of the* 22. 23. *and* 24. *of February*

*Belzebub* being demanded at the exorciſme where the Magician was, and what he then did; he anſwered, he is now no longer in the dungeon, yet is hee very ſad: and ſo he was indeed found: for *Monſieur Seguiran* one of the Commiſſioners gaue order to ſet him at large with the reſt of the priſoners. And *Seguiran* comming to the Arch-biſhops Palace after dinner, *Belzebub* told him all that hee had done ? at *Marſeille*, whereat hee was exceedingly aſtoniſhed: as firſt that *Lewes* freely and of his owne accord rendred himſelfe vnto him, as it had beene an innocent lambe: and that the Ladie *Liberta* and other gentle-women became ſuiters vnto him in the behalfe of *Lewes*, affirming that he was a very honeſt man, and alleging other ſuch matter to the like purpoſe. He farther ſaid, that hauing aduertiſed *Lewes* of the Commiſſioners comming thi-

? *Belzebub* reciteth things, that were acted in remote places.

ther.

ther. *Lewes* answered, what should I doe? shall I goe any where from hence? Where-unto he answered, that it behoued him to take heed to that, for by this meanes he would make himselfe guilty. Yea, but said the Magician, they will put mee to the rack. *Belzebub* answered, I will take order that thou shalt haue no feeling of that. Then the Magician replyed, it may be so, but yet many dye there-with. *Belzebub* reioyned, what is that to the purpose, if thou imploy thy life in the seruice of so great a Lord as *Lucifer*, who hath done so much for thee? Heere-upon the Magician was silent, and resolued to doe as *Belzebub* perswaded him. After this day the wicked spirits began to put *Magdalene* to the rack, turning and wresting her armes and legs, lifting her vp on high, and laying on her many tortures three or foure times a day. And this spectacle some of the Presidents and Counsellors, as well of the one Court as of the other, stood by, and looked on diuers times, hearing him say withall, Thou wilt cause *Lewes* to be put to the rack, it is good reason then that I put thee to the rack, and at the Exorcismes hee made her to cry so loud and so long, that they feared least shee had broken a vaine.

¶ See the impudence of Diuels.

*The Acts of the 25. of February being Fryday.*

*Belzebub* beeing at the Exorcisme adiured to tell whence hee came the day before, being Thursday, and the 24. of February, when as he had left the possessed woman for a time: hee answered, from visiting our Mr. *Lewes*, who is in prison very sad.

Being adiured to tell what conference he had with him there: Hee answered, he delt with mee to hide the markes of his body, and to turne them inward: as also those of *Magdalene* that they might not serue as testimonies against him, which I promised him to doe.

Being demanded whether it was in his power to doe it:

it: he anſwered, yes, and that he would doe it to make men beleue that ſuch markes were but imaginary. And further, I haue promiſed (quoth hee) to free him from priſon within theſe eight daies. We haue found by experience that this was a fallacy, for it is true indeed [s] that he departed out of priſon eight daies after he was committed, but it was to bring him to the Palace there to confront him with *Magdalene*, and afterwards to ſearch for his markes.

[s] The Diuell is a couſener and deceiueth euen thoſe that he calleth his. Yet here it was no deceite, but an impotency and want of ability: God gaue hinderance here vnto by his good Angell, becauſe the Magicians markes might be found out.

*The Acts of the 26. of February being Saturday.*

ABout foure of the clock in the after-noone the Phiſitians *Founteine* and *Graſſi*, together with *Boutemps* the Surgeon and Anatomitt found againe the motion in the [t] forenamed parts of *Magdalens* head, as if it had been Frogs mouing in the inſide, but *Belzebub* being once departed out of her, they found the beating of the braine to ceaſe, and to be in her as in other men. And hauing felt her pulſe in both armes, and found that it beat equally without any alteration, they thereupon concluded, that the foreſaid motion was not naturall, but aryſing rather from voluntary then naturall ſpirits.

[t] Another trial made by the Phyſitians.

At the ſame time *Aſmodeus* the cheiftaine of *Luxurie* began to moue *Magdalene* to wanton and vnchaſt actions, as hee had often done at S. *Baume*, thereby to bring her to ſhame. After this the ſaid Phiſitians and Surgeons cauſed her ſometimes to walke, and then to ſit and to make repreſſion of thoſe motions as much as ſhe could, but ſhe being then in her right ſenſes anſwered, that ſhe could not by any meanes hinder it, nor could they themſelues withſtand or remedy this ſame whence they inferred that by the courſe of nature this could not be.

[u] It is obſeruable, that euery day during the holy Maſſe the Diuell aſſaulted her extremely in all the parts of

[u] A notable & ſenſible effect of the bleſſed Sacrament.

of her body, and it was maruelous to the beholders to ſee, that when ſhee had once receaued the holy Communion, preſently thoſe motions ceaſed, and there followed a great calme as well in her ſoule as in her body.

The ſame day one of the Diuels, who called himſelfe *Carton*, cried and howled ſaying, that hee was beaten and burned.

Being adiured to yeeld the reaſon why, he onely anſwered, it is that accurſed *Fortitude* the good Angell of *Magdalene* which beats mee often repeating, Accurſed [u] *Fortitude* let mee alone, and this lafted by the ſpace of an houre.

[u] The Diuell wel twinged by the good Angel.

*The acts of the 27. of February being Sunday.*

FAther *Francis Billet* ſaying Maſſe, and being come to his *memento*, *Belzebub* cryed out foure times, Why [x] prayeſt thou for *Magdalene*? And when Maſſe was ended, the Prieſt aſſured vs that hee then prayed for her. Afterward the Diuell would not ſuffer her to ſet her knee on the ground. And as they forced her to doe it, *Belzebub* ſaid, no, it is not yet time: but as ſoone as the Prieſt had ended the laſt words of the Conſecration, preſently he made her kneele ſaying, loe there.

[x] He felt the vertue of the prayer, for he cannot vnderſtand or diuine the ſecrets of the heart.

After dinner the markes of the woman that was poſſeſſed were ſearched which ſhee had in her feet, in her reines and right ouer againſt her heart, and they were all found to be voyd of ſenſe. Then ſaid *Belzebub*, I laboured to make them ſenſible, but God hath hindred me, After this the Diuels put *Magdalene* to the rack very ſorely by the ſpace of a quarter of a houre, in the preſence [y] of *Monſieur Thoron* Counſellor in the Court of Parliament, and deputed for a commiſſioner in this buſineſſe, and *Monſieur Garandean* Vicar generall vnto the moſt reuerend the Arch-biſhop of *Aix*, and alſo one of the deputed Commiſſioners, there being withall preſent *Thomaſſin* the Aduocate generall in the Court

[y] Diuers men of quality preſent at *Magdalenes* tortures.

of accompts and *de Calas* of the Kings Counsell in the Parliament of *Aix*.

Concerning the foresaid [1] markes it is worth the marking, that *Monsieur Simeonis*, an honest man and a wise, well knowen in that Citty, who managed all the affaires of the Arch bishop, told father *Michaelis*, that after the markes were found vpon the Magician, hee went to see him, beeing of his acquaintance since his youth, who in a familiar manner assured and told him, I shall but mock the world in comming thither, for I haue a spirit at my command who can free mee from all men liuing and couer my markes. And hee demanding how they were then found. The Magician answered, Gods finger is in it.

[1] Witnesse of the Magicians markes.

*The acts of the first of March being Tewsday, vntill Sunday.*

FRom that day vntill the 15. of the same moneth, during the holy Masse, *Belzebub* began to make his [2] renouncements in behalfe of the Magician, as *Lewes* had giuen him cõmission to do, thereby to assure his obstinacy and fastnesse to him. But hauing in charge to do it inwardly, God intended to manifest his malice by the ministery of *Fortitude*, and therefore caused them to make them outwardly with as loud a voice as the maide could cry, in so much as it was doubted, least shee had broken a vaine, terrifying all the beholders, and driuing away some who were the more fearefull.

He cryed saying, I renounce Paradise in the behalfe of *Lewes Gaufridy*. I renounce the Trinity, the Father, the Sonne and the holy Ghost, in the behalfe of *Lewes Gaufridy*. I renounce the Eucharist, all holy Inspirations, all the members of Iesus Christ (naming them all from the head to the feet, and particularly renouncing euery particular member) all the Masses and Prayers which were said for him, and any thing that might serue

[2] This is the accomplishment of *Verrins* prediction, who foretold at S. *Baume* that *Belzebub* himselfe should discouer the Magician in a Church, in the presence of Iudges and Counsellors of the Parliamẽt, and should cry so loud, that they should be very deafe who heard it not. And that if after all this they did not execute iustice vpon him, God would vse two other meanes in the citty of *Marseille*. See the Acts of the 4. of February aboue written.

ſerue as a meanes for his ſaluation. After this hee added I renounce the Virgin *Mary*, I renounce *Michael*, *Gabriel*, *Raphael*, *Uriel*, *Fortitude*, and all the Quiers of Angels. *Peter* and all the Apoſtles. *Lawrence* and all the Martyrs. *Gregory* and all the Doctours. *Lazarus* and all the Biſhops. *Dominique* and *Francis* with all the Confeſſours and Votaries. *Mary Magdalene* and all Penitents. *Martha* and all Virgins, all Inſtructions and Sermons, adding to every one, In the behalfe of *Lewes*. Laſtly hee concluded, with the [b] Maſſes of *Michaelis*, *Romillon*, *Francis Billet*, and *Anthony Boilletot*.

And when the Chalice was eleuated, hee cryed out ſundry tymes, Lord, I renounce thee and thy bloud, and let the bloud of the Iuſt one fall vpon me in the behalfe of *Lewes Gaufridy*.

[c] There was at that preſent an Heretick walking in the hall which ioynes vpon the Chapell of the Palace, whom his brother being a Catholike, had brought thither to beholde theſe ſtrange ſights, but hee durſt not enter the Chapell. Then *Belzebub* cryed, make that Heretick come in, whereat the by-ſtanders were much aſtoniſhed. Then ſaid the brother of the Heretick who was there preſent, he ſpeakes truth, for my brother who is an Heretick walkes in the hall.

[d] Thus continued he all the dayes following, during which time the Magician *Lewes* was brought to the Chappel, to the end he might vnderſtand the renouncements which *Belzebub* made on his behalfe. And as *Lewes* beheld *Magdalene* thus tormented of the Diuel, *Belzebub* turning himſelfe towards him, ſaid, Come hither my friend, and ſee if I doe not torment her as much as thou deſireſt. At this paſſage was preſent *Monſieur Thoron* Counſellour of the Court of Parliament, and Commiſſioner in this buſineſſe, with diuers others. This hapened on Saturday after Maſſe.

[e] The ſame Saturday after dinner, the Magician was againe brought to ſpeake with *Magdalene* face to face

[b] It is to bee noted, that theſe 4. had on this day ſaid Maſſe in the Chapel of the Arch biſhops Pallace at *Aix* for his conuerſion.

[c] The Diuels knowledge of things abſent.

[d] *Lewes* the Magician brought into the Chapel.

[e] They were faine to keepe the Chapel doore ſhut, becauſe of the throng of people.

face, who ſtill maintained ſtoutly and ſtiffly all that ſhee had before deliuered againſt him,

f The markes found by the Phyſitians vpon the Magician.

f This done at euening hee was viſited by the three Phiſitians *Founteine Merindol* and *Craſſy*, and two Chirurgeons *Lontemps* and *Pronet*: and hauing ſtripped him in the preſence of *Theron* and *Garandeau*, the forenamed Commiſſioners, they found him in a ſhamefull and odious faſhion, whereat they were aſhamed themſelues, and turned their faces aſide. Afterwards being blindfolded they ſearched him with needles, and when they touched the ſenſible parts, hee cryed ſaying, You hurt mee; and when hee cryed not, they thurſt in the needle vp to the head without any appearance of ſenſe. By which meanes they found vpon his body three markes, where-vpon hauing his eies vnmuſled, and being re-apparelled, hee thought that they had found no markes on his body, and ſo returned very merry to the priſon: but two dayes after being aduertiſed of the relation which the forenamed Phiſitions and Surgeons had made, he was much diſmaid at it, g and would needs moue a queſtion, whether the Diuell had power to marke a Chriſtian without his conſent. Then ſaid father *Michaelis* to *Monſieur Theron*, if this man were in *Auignion* he ſhould be burnt to morrow next, for ſuch markes doe plainely conuince him, and they are neuer found but vpon Magicians. For God permitteth not that his children who are members of the myſticall body of Ieſus Chriſt, ſhould beare the marke of his enemie, but hee markes them inwardly by the holy Ghoſt, and the character of Baptiſme, and outwardly in the forehead by the chriſme and the ſigne of the Croſſe, and by this marke hee diſtinguiſheth the elect from the reprobate in the 7. of the Reuelation. And as it is ſaid in the ſame booke, he will not ſuffer his elect to carry the marke of the beaſt, ſome being willing to diſpute vpon the point, alleaged that God permitted Satan to ſtrike *Iob* in all his bodie. To which the ſaid father anſwered,

g The friuolous queſtion of the Magician.

there

there is great difference betwixt a blow or a ſtripe, and a marke; the blow is giuen for correction, the marke in token of ſubiection: the ſlaues of Turkie carry their maſters marke in their forehead, burnt with an hoat yron, but it is another matter when their maſters whip them till the bloud come. S. *Antony* and other holy men haue beene beaten by Diuels as *Iob* was: but you ſhall neuer finde that the Diuell ſtamped markes vpon their bodies, the ſtripes ceaſe, but the markes remaine, and if that could be, the Diuell would marke the Pope himſelfe and all the Iudges, and who is that father of a family who would ſuffer his ſheepe or bull to carry another mans marke? and ſo the queſtion was at an end.

[h] The ſelfe ſame Saterday at the confronting of the one againſt the other. *Magdalene* ſaid vnto the Magician, Thou canſt not deny foure things: firſt thou canſt not but remember how thou diddeſt abuſe my body, and take away my virginity at my fathers houſe in *Marſeille*. Secondly, how thou diddeſt lead me to the Synagogue, and with thine owne hand diddeſt baptiſe me in the name of the Diuell, and anoynt me with their execrable Chriſome, cauſing me to renounce God, and my portion in Paradiſe, and to make all other renunciations which they vſe to doe in Synagogues. Thou diddeſt alſo ſtampe the Diuels markes vpon me, which I ſtill carry in my body. Thirdly, thou haſt giuen me an [i] *Agnus Dei*, and a peach charmed. Fourthly, how thou haſt ſent the Diuels vnto mee, which doe now poſſeſſe mee, becauſe I would enter into the order of S. *Vrſula*. To theſe accuſations, *Lewes* the Magician made anſwere, that they were all falſe, and that hee would take his oath in the name of God, the Virgin, and S. *Iohn Baptiſt* that it was moſt maliciouſly vntrue. Then ſaid *Magdalene*, I vnderſtand you well. This is the oath of the Synagogue, where, by God the Father, you meane *Lucifer*: by the Sonne, *Belzebub*: by the holy Ghoſt, *Leuiathan*: O damned villaine. By the Mother of God, thou

[h] *Magdalenes* accuſation and ſtoutneſſe againſt the Magician.

[i] *Magdalene* did afterwards make relation of this vnto vs, for we were not preſent at their confrontments, but the commiſſaries haue the acts of theſe things in their hands.

thou meaneſt the mother of Antichriſt, and thou calleſt the Deuill, who is the forerunner of Antichriſt Saint *Iohn Baptiſt*. Whereupon the ſaid Magician remained much confounded.

And for the more ample demonſtration of his villany. It is to be noted that in an Exorciſme performed at Saint *Baume* within the holy Penitence *Belzebub* ſaid, that this Magician was more ſwolne with rancor and malice againſt Chriſt Ieſus then themſelues were: for they did abhorre and hold in deteſtation, the more then deuelliſh inuentions which hee daily deuiſed: hee alſo made certaine accurſed memorialls to helpe the remembrance of thoſe that were in the Synagogue, that they might more abundantly and readily blaſpheme, and do villany to Chriſt Ieſus, eſpecially during the time that he liued vpon the Earth. But (ſaid he) he hath couſened himſelfe, for we haue deceaued him in the ſchedule which he hath made vnto vs, wherein it is couenanted, that after the tearme of 24. yeares he was to be ours, and we were to carry him away body and ſoule: but wee haue ſo cunningly changed the number of yeares that there are but two yeares remaining. It is 14. yeares agoe ſince he was firſt a Magician, and now we haue reduced the ſchedule to ſixteene yeares. It is to be obſerued that *Magdalene* did vpon this occaſion tell vs that ſhe had vnderſtood by him, that at the firſt he was but a ſorcerer, but the Synagogue ſeeing that he had a practicke head, and did performe the deuilliſh acts that were enioyned him to their content and liking, as alſo becauſe he was a great inuenter of new deuices, thereby to aduance the kingdome of Sathan, they made him a Magician, and at laſt they made choice of him for their Prince.

[k] In the whole courſe and current of the Magicians obſtinacie we haue obſerued: that as the true Chriſtian hath a true ſympathie with the hart of Chriſt Ieſus, and therefore his heart is humble, charitable, patient, &c. ſo

[k] The difference betwixt the heart of a Catholicke and the heart of a Magician. When God doth not operate all is endarkned; but when he beginneth to put his operations in act, euery thing thereby receaueth life and light, as appeareth in the worke of the Creation. Gen. 1. Now by reaſon of this participation of Magicians with *Lucifer*, they are not onely poſſeſſed with obſtinacy and blindneſſe, but alſo with a diabolicall rage, which we haue formerly touched.

So the Magicians haue in their heart a participation of the obſtinacy of *Lucifer*, vnto whom they haue dedicated themſelues: but this is not by any infuſion, for that were impoſſible, but by adhering and conſenting to the ceaſleſſe batteries and temptations of the Deuill, by which they are endarkned and remooued from the beame of grace.

*The Acts of the 6. of March being Sunday.*

AS well at the Exorciſmes as at all the Maſſes which were ſaid this day in the Chapel of the Archbiſhops Palace, *Belzebub* did not ceaſe to make diuers renunciations in the name and behalfe of *Lewes Gunfridy*, as wee haue formerly noted vpon the firſt of March: but now he vſed more vehemency and cryed ſo lowde that *Magdalene* grew hoarſe, ſo that her words could hardly be vnderſtood, yet did the Deuill ſtill go on with that impeatuous courſe of ſpeaking.

The ſame day *Belzebub* made recitall of the conference he had with *Lewes* in priſon, after that hee was ſearched whether he had any markes vpon him, or no, ſaying vnto him, if thy markes be found betake thy ſelfe preſentlie to renounce God, and all other things as before, and bequeath thy ſelfe wholy to the ſeruice of *Lucifer*. Vnto whom *Lewes* made anſwere, Why if the markes be found. I do not poſitiuely affirme this, ſaid *Belzebub*, but I ſay and demand, if ſuch a thing ſhould happen, wouldeſt thou endeauour thy ſelfe to renounce God as formerly thou haſt done? To which the Magician replied, I will renounce him for euer, and will for euer ſerue *Lucifer*. It is worth obſeruation, that when as at ſundry times he recited vnto vs things of the like nature tending to the diſmasking and opening of the Magician, and we would aske him, why hee made detection of theſe things that did ſo much preiudice his confederate and ſeruant, he made anſwere, I am conſtrained thereunto

thereunto by your Exorcismes: when I am with him I make ſhew of great friendſhip, and ſeeme ready to do for him whatſoeuer he will command me, but when I am here with you I betray him and make a mocke of him. Know you not that there are Traytors amongſt men, and that there is no ſinne which a man may commit that is not more amply reſiding in Deuils, or at the leaſt committed by their inſtigations and ſuggeſtions? If men be Traytors wee deuils are ſo too: if men bee proud, we goe beyond them alſo in pride and arrogancy.

1 O wretched Magicians! can you haue any affiance in Deuils? put your truſt in your good God, *Quia fidelis Dominus in omnibus verbis ſuis, & ſanctus in omnibus operibus ſuis.*

*The Acts of the 7. of March being Munday.*

*Belzebub* ſtill continuing to make the renunciations aforeſaid at the time of Maſſe, *Magdalene* grew hoarſe more and more, ſo that ſhe could ſcarſly ſpeake a word. Vpon this there came in by chance a certaine honeſt Prieſt an Almner vnto a Biſhop, vnto whom *Belzebub* turned himſelfe, and ſaid: behold a m true Prieſt, who goeth in good clothes, and is not like one of theſe poore ſnakes ill fauouredly attired and al to be tattered: nay, which is more he hath crownes in his purſe. All which was found to be true, the ſaid Prieſt confeſſing that he had indeede certaine crownes about him. So that it appeareth that the gaudy and ſoft rayments of Prieſts is pleaſing to *Belzebub*, who is wonderouſly contented to ſee ſilkes and veluets worne by Prieſts in their owne clothes which they vſually weare: but hee cannot endure to ſee them worne in the Prieſtly veſtments that belong vnto the Altar.

m The Veſtments of Prieſts.

*The Acts of the 8. and 9. of March being Tewſday and Wedneſday.*

VPon theſe two daies *Belzebub* at the time of Maſſe did make *Magdalene* to skud and runne vp and downe

downe the Chapel from one end to the other, although [m] ſhe were vpon her knees, laughing and making mouthes, which was very wonderfull to behold. At the Goſpell, *Belzebub* held her in, and beganne to make his accuſtomed renunciations as afore ſaid, crying and making repetition of them in behalfe of *Lewes Gaufridy*. And *Monſieur Perrin* a Burgeſſe of *Marſeille* chancing to come into the Chapel, hee diſcloſed vnto him [n] that his wife was beſet and inuironed with a dreadfull troope of Diuels.

Vpon Wedneſday about foure of the clock in the after noone, there came a certaine man of *Marſeille* into the chamber where *Magdalene* remayned of purpoſe to ſee her. At which very time all the Diuels which were in *Magdalens* body were [o] in an vprore againſt the Magician, and did endeuoure to expreſſe their rage by crying and making a noyſe as *Magdalene* reported, who affirmed that ſhee ſtrugled with all her forces to hinder them from making this out-cry, ſo that her face became extreamly red there-with-all, as the Reuerend father *Celſus, Gardian* of the Capuchin fathers at *Aix*, and another Frier his companion together, with many others who heard this report, did rightly obſerue.

[p] At the morning Exorciſme father *Francis* the Capuchin being aſſiſted by father *Lawrence* of the ſame order, did adiure *Belzebub* by the power of God, to diſcloſe what the nature of that ſtrãge ſickneſs was, wherewith father *Angel* the Capuchin was for the ſpace of foure yeares ſo grieuouſly tormented. After much reſiſtency and impoſition of puniſhments, hee anſwered, that he was charmed at *Marſeille*, when he ſat at ſupper in the houſe of *Monſieur de Greau*, where *Lewes Gaufridy* and *Magdalene*, were alſo preſent, where the ſaid *Lewes* cauſed the charme to bee put in the ſaid fathers glaſſe by the inuiſible aſſiſtance of Diuels, which was compounded of many powders, and of the bones of young children which they had eaten in their Sabbaths.

And

[m] The ſtrange manner of *Magdalens* running vpon her knees.

[n] This woman was bewitched by the Magician, concerning which, there is mention made in the ſentence giuen againſt the ſaid Magician.

[o] It is the manner which ſome haue well obſerued to be vſuall amo g Diuels, that they hate others that come vpon their ground & poſſeſſions: which proceedeth from their pride & enuy.

[p] A charme giuen by the Magician.

And the ſaid charme did inuade his whole body, ſo that he is not yet able to helpe himſelfe, and hath no Diuels in his body, but without. Alſo one named *Cerdon* fell ſick, & lay bound in his body, to the end that a charme which the Magician gaue him, out of hatred that he had been reproued by him, when he preached at *Marſeille* and lodged in his houſe, about his ouer much familiarity with women, might haue the better operation.

It is a note very obſeruable, that this day there was a new charme caſt vpon *Magdalene* to breed in her a loathing of eating fleſh, fiſh, or eggs, and of drinking wine, to the end that by diſ-ſeaſoning and diſtempering her, ſhee might die for hunger, or at the leaſt make retraction of her depoſitions againſt the Magician. And ¶ the truth is, that as ſoone as ſhee to ſhew her obedience did offer to taſte the leaſt bitt of thoſe things, the Diuell preſently pulled her from the table, and [r]acked her in a horrible manner, wreſting backward her legs and armes, and making her bones to crack and grate one againſt the other, and making her fingers crooke ſundry ways, which indured ſometimes for the ſpace of halfe an houre, ſometimes a quarter of an houre, and ſometimes an houre. And this terrible handling continued till the end of Aprill, at what time the Magician feſted the fact. There alſo came much people of the beſt note in the citty of *Aix*, at the time when *Magdalene* vſed to dine and ſup purpoſely to ſee this ſpectacle.

One day after dinner a Ladie brought her ſome drage powder, and ſome Syrope to giue her to drinke, but the Diuell would neuer permit her, ſhutting vp her teeth and ſaying, All theſe things are too too nouriſhing.

¶ Ye that are ſinners conſider ſeriouſly how grieuous the puniſhments are vnto which your ſins make you liable.

[r] The horrible and rude handling vſed by the Diuels towards *Magdalene*.

*The Acts of the* 10. *of March being Thurſday.*

VPon this day *Magdalene* reported to vs, that about midnight laſt paſt, ſhee being not able to take her reſt, walked vp and downe in her chamber, and vpon the ſudden found her ſelfe circled & ringed in by a troope

a troope of Diuels, who all perſwaded her to returne vnto them. Vpon her refuſall, they bad her call to remembrance, whether the day before being the wedneſday in mid-lent, ſhee and ſome others had not bequeathed halfe their hearts vnto the Diuell, and the other halfe to the Prince of Magicians, and whether ſhee had not done the like by her body? Which ſhee did remember by this accident, although formerly ſhee had not thought vpon the ſame: but hauing many tymes renounced all theſe Diabolicall donations, the Diuels preſently vaniſhed away.

At the morning Exorciſme *Belzebub* cryed with a loud voice, the Diuell take all Magicians, who are the cauſe of theſe ſo vnſupportable torments which I endure: for wee might eaſily perceaue that hee was grieuouſly tormented by his puffing, and fuming, and turmoyling himſelfe, as if hee had been in a hot boyling caldron. Then taking *Magdalene* by the throate, as his manner was, making ſhew as if he would ſtrangle her, father *Anthony Boilletot* [f] did put two of his conſecrated fingers vpon her throte, where-vpon *Belzebub* cryed, the Diuel take theſe conſecrated fingers that doe put me to this paine.

[f] The Diuels haue no power to bite conſecrated fingers.

Here is to be noted, and experience it ſelfe doth cleer it vp vnto vs, that when a Prieſt doth put his conſecrated fingers in the mouthes of thoſe that are poſſeſſed, and betwixt their teeth, the Diuels dare not byte them, and are at a ſtand, as an horſe checkt with a bit, crying and ſaying, Put other fingers heere, and thou ſhall ſee how wee will vſe them. This experience ought to put the Miniſters of Hereticks with all their adherents to vtter ſhame and confuſion.

*The Acts of the* 11. *and* 12. *of March being Fryday and Saturday.*

THe Magician *Lewes* did vpon Fryday intreate Monſieur *Garandeau*, and Monſieur *Theron*, two

of the Comissaries to send vnto him Monsieur *Gombert* Priest of *Nostre Dame de Grace*, and of the congregation of the Oratory, that he might confesse himselfe vnto him, hauing at that time some glimpse and dawning of that diuine light, although afterward there could no great signe of contrition be perceaued in him.

The same Fryday after dinner, a certaine gentleman publickly knowen to bee an Heretick through all the city of *Aix*, came vnto *Magdalen* and said vnto her, Wench take away all these Crosses that thou hast about thee, and thou wilt presently be deliuered, for all is nothing but [a] imaginatiõs: for my part I could wish that al the Diuels which are in thy body might enter and take possessiõ of me, this was thoght to be a very rash speech.

Vpon Saturday Monsieur *Garandeau* did question *Magdalene*, what those red pimples were which were found vpon the reines and shoulders of *Lewes*. She answered, I know thẽ wel, for euery Wednesday and Friday in the moneth of March, the Magicians are marked by Diuels with a peece of hote yron in contempt of the wounds of Christ Iesus. In discoursing thus, the Diuell who euer since Thursday was silent, and had withdrawne himselfe, leapes vp into her tongue and said furiously, thou maketh a discouery of me.

Being asked who it was that spake: she answered, It was *Balberith*, who in Scripture is called *Baalberith. Iudg. 9.*

*The Acts of the 13. 14. 15. and 16. of March being Sunday, Monday, Tewsday and Wednesday.*

DVring these foure dayes there happened no new occurrents, but onely certaine strange gestures, and some renunciations as vpon former dayes.

[a] He conceited that it was nothing but imagination, not hauing been much conuersant with her that was possessed. The Diuels that were in the bodies of some harmelesse and innocent sisters of S. *Vrsula*, vpon their being Exorcised did say, wee will depart from hence in time, but wee are already prouided of a body to enter into it at our pleasure. Yet would we not iudge this so be ment *de individuo*.

[a] Mens conuersions from these faults that are enormous, doe ordinarily goe by degrees & succession, as hath been experienced in the conuersion of *Magdalene*, which at length was perfected vp & approoued by the markes that departed from her. A demonstration or externall emblème hereof is in the blinde man in S. *Mark* chap. 8. vpon whom Christ Iesus laid his hands two seuerall times, & so at first he began to see imperfectly, afterwards his sight became more perfect.

The

*The Acts of the 17. and 18. day of March being Thursday and Fryday.*

THe Thursday at night, because the Sexton of the Cathedrall Church at *Aix* called S. *Saviour*, which is ioyning vpon the Arch-bishops house, had reported vnto *Monsieur Garandeau*, that in the Chapel which is called the Chapel of S. *Saviour*, and is the most priuate place of all the Church, and the most charily kept, there was a Reliquary locked with a key, where there were many bones decently and reuerently ranked, and no man knew what it was, but that there was a likelyhood that it might be the Relicks of Saints, the said *Garandeau* was of opinion to haue her that was possessed to be brought thither, and to exorcise her in that very place, to see the countenance and the portment of the Diuell. Being come thither, they tooke two skulls, one of a lesser size and another greater, and applyed them one after the other vnto her that was possessed: where-upon she wagged her head from one side to the other, and could not stand quyet, but euer said, take this away.

The Diuell being many times exorcised to tell what Relicks these were. He answered, with some reniteney: they are the Relicks of Bishops: would to God that I were as holy as they, yet are they at deadly feud and enmity with me. He that spake this was *Belzebub*. Then he cryed. I can indure this no longer, I must get mee gone, and so he departed as he was accustomed. And when the Priests that were there present, had giuen thankes vnto God, saying, *Te Deum*. and the prayer to the blessed Trinity, *Monsieur Garandeau* began againe to Exorcise, and applied vnto her the said skulls, where-upon shee turned her head heere and there, as shee had formerly done, saying. Touch mee not, I doe very sufficiently feele the vertue that is in them.

Being asked who it was that ſpake, the Deuill anſwered, I am *Oſcillon* that doe now ſpeake, for *Belzebub* is gone to giue the Magician aduiſe to weepe (becauſe it was commonly ſaid, that Magicians doe neuer weepe) and *Magdalene* being queſtioned concerning the ſame, when the Prieſts had left Exorciſing, ſhe confeſſed, that when Magicians or Sorcerers would weepe, they put the two fingers next the thumbe vpon the two temples of their head, and then they fall a weeping preſently, but not from apprehenſion of greeſe as others doe, albeit they ſee themſelues in danger of death, but coldly and forcedly, ſo that you ſhall ſcarſly ſee their teares to deſcend lower then their cheekes.

* The great charity of two Capuchin fathers.

Father *Celſus*, Gardian of the couent of the Capuchins at *Aix*, being together with his companion, aduertiſed hereof, * who did conuerſe in priſon with the Magician, and kept him company all the time of Lent vntill his death, remaining with him at night to comfort him & to exhort him to repent, that ſo he might diſ-engage himſelfe from thoſe wicked ſpirits, which ſhould come to viſit him for further confirmation of his obſtinacy, which they did with great charity and mortification. God ſo bleſſing them that they did not looſe their paines, but were the inſtruments of the acknowledgment which he made of his ſinnes, and of the confeſſions and depoſitions which hee afterward ſet downe: theſe two charitable fathers (I ſay) hauing had information hereof, did forbid him to put his fingers vpon the ſaid places, where-upon his weeping left him.

But returning to our former purpoſe, *Oſcillon* was adiured to tell whoſe theſe two skulls were: where-upon he anſwered, thou together with thy Relicks ſhalt not know this, onely thus much I will giue you to vnderſtand, that they vnto whom theſe skulls did formerly belong, did maſter the Deuels better then all you; looke and you ſhall finde others alſo. Then they applyed againe vnto her the leſſer skull of the two, where-upon he

he ſaid: this is the head of an Archbiſhop who is my Arch-enemie: and ſo the Deuill retired himſelfe and would ſpeake no further. *Magdalene* being demanded what ſhe felt in her body when the skulls were applied vnto her, ſhe anſwered that ſhe felt as it were a great flame of fire in her body, and that ſhe heard the Deuils ſpeake within her, that the leſſer skull did ſometimes appertaine vnto one that was a great enemy of *Oſcillon*, and the moſt mortall foe that *Belzebub* had: ſo growing very late every man retyred himſelfe to his owne home.

The next day which was Friday at the morning Exorciſme performed in the Chapel belonging to the Arch-biſhop, *Belzebub* was adiured, who without making any great reſiſtance, after the application of the two skulls which they had purpoſely brought thither, ſaid thus: The greater skul is *Raymonds* Biſhop of Arles: the leſſer is *Anthonies*, Biſhop of Aix. I wonder (ſaid he) you did not alſo bring the head of *Charles*: whereupon, they afterward looking among the ſaid bones did indeede finde another head.

The ſaid *Monſieur Garandeau* Vicar generall of the Arch-biſhopricke, commanded a Prieſt of the Church called Maiſter *Claude Meffredy* to bring a skul from the Church-yard, which being applied as the former *Belzebub* laughed at it, and ſuddenly iſſued forth being called (as it ſeemed) by the Magician as he was wont.

The Diuell being againe Exorciſed, *Oſcillon* came forth and ſaid; This is the skull of one that is damned, whom we burne and fry in Hell: but theſe heads of *Anthony* and *Raymond* do burne me more greeuouſly then the fire in Hell, and ſo he wreathed her head from one

[7] In the Acts of the Apoſtles the 19. chapter. The handkerchiefes of Saint *Paule* being applied vnto thoſe that were poſſeſſed, did chace away euill ſpirits.

[8] The Deuils are oftentimes conſtrained to reueale the bodies & reliks of Saints: as appeareth by the Eccleſiaſticall hiſtories, concerning the bodies of thoſe notable Saints *Iohn* and *Paule* whom *Iulian* the Apoſtata had cauſed ſecretly to bee hid: as he alſo endeauoured to ſilence the memorialls of their Martyrdome. But they were knowne by an vnſpeakeable ſmell, which is by the miracles

that were wrought by them: which doe beare a more aſſured witneſſe of them when they are dead, then when they are aliue: as was ſeene in the perſon of Chriſt Ieſus, for in mens life time they are not alwayes meuitable arguments of predeſtination. Matt. 7. 1. Cor. 13. but they are certaine tokens of the ſame after their death. And by this point ſhall Antichriſt be diſcouered, euen by his own that ſhall beleeue in him.

side to another, shaking it and causing it neither to stand nor to lye still, as long as those two skulls were vpon her, and said: these skulls ought to bee had in as much veneration, and deserue aswell to be inchased in gold, as those that are below in the vestry of Saint *Saviour*; And he chollerickly added, the Sabbath could not bee kept heere in her chamber for feare of these two skulls. For the truth is, these two skulls were brought and laid all night in *Magdalenes* chamber.

*The Acts of the* 19. 20. 21. 22. and 23 *of March, being Saturday, Sunday, Munday, Tuesday, and Wednesday.*

DVring these fiue dayes there happened no new passage: onely the Sunday after dinner as *Magdalene* was walking in the gallery which was ioyning vpon her chamber, there came vnto her a Magician called *Iohn Baptista*, who with a pin did pricke the finger which is next to the little finger, and tooke some blood from her and presently vanished. At that time Father *Francis Billet*, and Fryer *Anthony Boillet* ot did walke in the said gallery, and *Magdalene* stood at the window looking downe into the base court and leaning with her hand vpon the window: as soone as the thrust was giuen she went vnto the said fathers, and shewed them the blood which still droppedfrom her finger, and they saw three dropps of blood vpon the window. And being astonished herewithall, they acquainted *Monsieur Thoron* the Commissary and *Monsieur Grassy* a Physitian, who were in the Hall, with this accident. This blood was drawne from her to make a charme therewithall against her, because her loue to the Magician grew cold: which charme did worke the next day so vehemently, that it caused her to leape and skipp with great violence, so that foure men could not hold her in: and being gotten vp vpon an high place, if she had not beene by fine force

force taken from thence, ſhe had been in danger to haue fallen and hurt her ſelfe. Alſo, the ſaid charme did breed great paines in her inward parts, ſo that ſhee oftentimes fell into a ſwouner: which did thenmore eſpecially happen, when any mention of this charme was made vnto her.

After dinner the ſinging men and Muſitians of S. *Sauiour* came to ſolace & refreſh the poore poſſeſſed woman: & as they were ſinging a ſtraine of Muſick, the Diuel was ſore vexed, and tormented her al the time of the ſinging, with extraordinary violence. Beſides, the ſaid charme tooke away from her her appetite to eate, and being commanded by father *Romillon* to eat vpon paine of diſobedience, and in deſpite of the Diuell, ſhe obeyed the ſame, and was preſently racked by the Diuels, as ſhe had been before when ſhe would offer to taſte any fiſh or wine, for they wreſted her armes and leggs backward, and lifted them vp on high in a very ſtrange manner.

*The Acts of the 24 25. and 26. of March, being Thurſday, Fryday and Saturday.*

ON Thurſday was *Magdalene* in token of her humility and obedience commanded to ſweepe the Chapel: which when ſhee accordingly performed, the Diuell made her caſt the beſome on the ground, and then tortured her, as hee had done the day before. For God had permitted him to redouble her torments euery day twice, that ſhee might mortifie her ſelfe, and giue ſatisfaction for her ſinnes.

The next day in the morning about 7. of the clock, ſhe was deſirous in token of her obedience, to ſweepe the Church: but the Diuell being impatient to ſee this her humility, did grunt and grumble, crying, the Diuel take him that is the cauſe of this, and ſo ſhe began to be at quiet, and remained very well comforted.

On theſe three dayes, whenſoeuer the bleſſed Sacrament was tendered vnto *Magdalene*, the Diuell would draw back her head, and make her to haue the Hick-cough which continued for a long ſeaſon, vntill the Exorciſmes and patience of the Prieſt did maſter him: and then ſhe remained in good comfort.

The Saterday which was the *Vigil* or Eue of Palme-Sunday, father *Michaelis* would haue confeſſed *Magdalene* in the Chapel, but the Diuell would none, running and skipping from one corner of the Church vnto the other.

[a] An excellent dialogue betweene one of the fathers and the Diuell.

Then did the ſaid father Exorciſe him, and adiured him to tell his name, who anſwered, [a] I am *Carreau*, that harden mens hearts, and am commanded to make her heart hard as ſteele, that ſhee may not this day confeſſe her ſelfe or communicate. Then did the ſaid father reply, Curſed ſpirit, art thou not aſhamed to reſiſt thy God and thy Creator? To which he anſwered with a ſmal complaining womaniſh voice, I remember indeed that God hath created me, and then hee preſently after ſent me to hell. And deſeruedly (ſaid the father) becauſe after ſo great a bleſſing, thou wouldeſt by defection fall from him. *Carreau* ſaid, wee were at ſuch eaſe, and were ſuch goodly creatures, that wee would not bee in ſubiection vnto man. But ſince (ſaid the father) ſuch is the pleaſure of God, Why then reſiſteſt thou? *Carreau* anſwered, When a Captaine leadeth a band of Souldiers, they doe all follow him, and doe not you obey your Kings when they command you? Then (ſaid the father) True, but it muſt be according to our high Soueraignes intention, and the obedience which we owe vnto him; *Lucifer* did not create thee. I grant it (ſaid *Carreau*) but let a man all daies of his life treaſure vp a multitude of impieties for the wrath of God to take vengeance on, yet doth he euer finde mercy, and [c] we committed but one ſinne, & were forthwith damned. God (anſwered the father) doth obſerue that men

[b] As if this miſerable, obſtinate and blind ſpirit ſhould ſay, that there was good cauſe of their reuolt, ſo to excuſe and make good his ſin.

[c] He returneth to his firſt ſpeech where he complaineth of God.

men are full of ignorance and frailty, but your offence was founded vpon meer malice. But (ſaid *Carreau*) they returne to their vomit, and doe more tranſgreſſe then wee that are Diuels. Then (ſaid father *Michaelis*) Come hither, when the ſoule is diuorced from the body, it is as pure a ſpirit as are your ſelues, doth God euer take pitty vpon them then? To which the Diuell anſwered, He doth not, and ſo preſently held his peace, and *Magdalene* had liberty to confeſſe her ſelfe, and receiue the Communion.

*The Acts from the 27. of March being Palm-ſunday, till Good-friday being the 1. of April.*

VPon Sunday at morning Maſſe, there came a wicked ſpirit ſent from the Magician, and entered into the body of *Magdalene*, his name was *Aurey*, and he ſaid that hee was the ſixth in the order of *Seraphins*, who laughingly and in ieaſting manner told them, that he would not leaue her tongue vntill hee had executed his commiſſion. Being adiured to tell why hee laughed ſo immoderatly: becauſe (ſaid he) yeſterday about 12. of the clock, it is iuſt 15. yeares agoe ſince *Lewes* gaue himſelfe vnto the Diuell, and to day this very houre it is ſo long agoe ſince hee made vnto vs his firſt ſchedule written with his bloud, drawing the ſame from the fingar of his left hand where the veynes of his hart do lye.

This being done, hee began to make his renunciations in the name of *Lewes*, as hath formerly beene declared, crying aloud ſo that hee was heard a great way off: and when they applyed vnto her back a croſſe of gold, he ſaid, take away this, there is a croſſe behind me, and touched one of the nayles of the ſeete in the ſaid croſſe. After dinner there was a man brought to *Marſeille* who was much doubted to be poſſeſſed. And as ſoone as he entred into the chamber, the Diuels that were in *Magdalene* began to buſſell a like, and at laſt fell

fell a bellowing, one of them ſaying, this man hath 15. Diuels within him, and a legion that watch him without: if he bee not looked vnto, he will within theſe 15. dayes bee vtterly vndone. Hee was poſſeſſed vpon the feaſt of S. *Michael* 1610. they that gouerne and are the cheefe within are two, *Garanier* and *Sandrié*.

It is to be noted, and we haue had experiment of the ſame, that the Diuels who are in diuers bodies cannot indure to be together; if they doe, they [4] grumble one againſt the other, and ſeeme to be ready to deuoure one another, like wolues and hogs. Hence was it, that wee were forced to ſeparate *Magdalene* and *Louyſe*, which proceeded from their pride and malice.

[4] Like vnto ſundry theeues that are poſſeſſed with diuers towers, euery one ſtanding vpon his owne guard: or like two doggs ſnarling one againſt the other, when they both are gnawing of a bone.

Vpon holy Munday in the morning *Magdalene* was ſhrewdly tempted to deny Confeſſion vnto her owne Confeſſor father *Francis Pillet*, and this temptation continued from the morning till eleuen of the clock, when the Diuell being ouercome by the patience and perſeuerance of the ſaid Prieſt, did giue ouer his aſſault, and ſhee acknowledging her fault, confeſſed her ſelfe vnto the ſaid father, although ſhee had before proteſted that ſhe would more willingly confeſſe her ſelfe to any other.

Where by the way wee may note, that to change our Confeſſors is many times a temptation of the Diuell. About this time, he of *Marſeille* that was poſſeſſed was brought vnto the chapel, where-vpon the Diuels that were in *Magdalene* began to bellow ſo hideouſly that they were forced to conſtraine him to goe out of the Chapell. Herein the Diuell behaueth himſelfe like vnto a tyrant, who cannot indure to haue a great Lord dwell neere him: ſo high is his heart ſwollen with malice and arrogancy.

After dinner *Belzebub* made *Magdalene* take a knife and ſet it againſt her breaſt, tempting her to kill her ſelfe with her owne hand. When the knife was taken away, hee cauſed her to lay hold on her owne throate

throate, and would haue ſtrangled her, if they had not hindered him.

About two of the clock in the after-noone *Belzebub* cryed ſo hideouſly, that father *Michaelis* and his companion heard it into their lodging, which was on the other ſide of the Arch biſhops houſe a great way off: which when they heard, they ranne thither, and being adiured by the ſaid father to tell what the reaſon of this ſo terrible an out-cry was: he anſwered, I cannot but bee mad that *Magdalene* doth thus ſurrender vp and make * reſignation of her owne will.

* Behold the conſummation and perfection of true contrition, *abnegat ſemetipſum.*

Vpon this day Monſier *Theron* the Commiſſary did relate vnto vs, that the Saturday laſt paſt being Palme-Sunday eue, the court, as their manner is, went in viſitation of the priſoners, where *Lewes Gaufridy* to excuſe himſelfe ſaid vnto them, that hee did giue himſelfe wholy to the Diuell, if hee were not innocent, which is agreeable vnto that which *Amey* ſaid on Palme-Sunday when he laughed, and was ſo merry that the Magician had giuen himſelfe vnto the Diuell. Then the ſaid Monſieur *Theron* ſaid vnto him Speake not after this manner, for herby you doe but ſettle and confirme your ſin with greater aſſuredneſs. Vpon holy Tewſday in the morning *Carreau* whoſe imployment is to harden mens hearts, did withhold *Magdalen* from confeſſion, ſo that the combate continued till twelue a clock againſt him, and when the Exorciſt did impoſe more puniſhments vpon him, he ſaid he was a torturer and a hangman, but in concluſion they remained with the victory againſt Satan.

Vpon holy Wedneſday in the morning Monſieur *de Segoyer* one of the Counſellors of the King ſeing the ſtrange geſtures and torments which *Magdalene*, according to her cuſtome, did ſuffer during the time of Maſſe, hee being on his knees did priuatly and a-part powre out his prayers to God in behalfe of her that was poſſeſſed, which hee did very heartily and with much

much affection. Then *Belzebub* turned himſelfe towards him and ſaid, Pray for thy ſelfe and let her alone. Whereat this Counſellor was much abaſhed, for hee prayed with great ſilence.

On this day *Magdalene* was asked by the two aboue named charitable Capuchin fathers (who tooke the paines to remaine all night in priſon with the [f] Magician, to ſee if they could conuert him) what the reaſon was that the Magician did ſo often fix his eies vpon the ground when they ſpake vnto him. Where-unto ſhe anſwered, a Magician may be knowen by his eies when hee looketh fixedly vpon the earth, and cannot endure to ſettle his eies vpon thoſe that looke vpon him. They are alſo knowen (ſaid ſhe) when they ſtoope downe to the ground and take vp a ſtraw, for then they aske aduice of the Diuell, and doe homage vnto him by bowing for this ſtraw. Which being once obſerued by the ſaid Capuchin fathers, they found that the Magicians cuſtome was to doe ſo.

[f] *Oculos ſuos ſtatuerunt declinare in terram.*

Vpon holy Thurſday the Diuels did torment and vex themſelues during the time of Exorciſmes, toſſing the woman that was poſſeſſed heere and there to her great diſquiet. After the Communion was ended, ſhee preſently found eaſe.

### *The Acts of the firſt and ſecond of April being holy Fryday and Saterday.*

[g] Holy Fryday a day fit & apt for remiſſion of ſinnes.

VPon [g] holy Fryday in the morning the Magician, by diuine grace and the particular influence of that celeſtiall light, began to confeſſe his ſinne to the two Capuchin Fathers who had watched with him in priſon, after they had all the time of the Lent by many perſwaſions diligently exhorted him there-unto, ſaying, that hee who had as vpon that day forgiuen thoſe that had crucified him, would take pitty vpon him, that had handled him a thouſand-fold more ſtrangely and ig-

ignominiouſly, ſo that the Magician was determinatly bent to make confeſſion of his witch-craft vnto Iuſtice, as afterwards he accordingly performed. This Croſſe is the inſtrument, and this death of Chriſt Ieſus is the efficient cauſe of the remiſſion of all our ſinnes, be they neuer ſo enormous or numberleſſe.

As *Magdalene* was hearing the Paſſion ſermon at a window of the Arch-biſhops houſe, otherwiſe called the Chapter-houſe, father *Michaelis* who was at that time the preacher did inueigh againſt Magicians, whereupon *Belzebub* began to ſay aloud, there is no ſmall number of them in the citty of *Aix*, and afterward added, there is a Frier in this aſſembly that is fallen a ſleep. and indeed they found that one of thoſe, who was wont to watch with the ſaid Magician in priſon, did at that time ſlumber a little being ſate amongſt the people.

Vpon holy Saturday *Magdalene*, in token of her humility and obedience, tooke the beſome to ſweepe the chamber, whereat the Diuell grumbled and cryed very fiercely. And when the Confeſſor would haue confeſſed her, *Belzebub* did ſo dull her and make her ſleepie, that ſhe remained without motion iuſt as a pillar of braſſe. And after many Exorciſmes, Prayers and Impoſitions of puniſhments ſhee came to her ſelfe, and *Belzebub* departed from her. Whileſt the Exorciſme yet continued he returned againe, and thruſt a pinn in *Magdalenes* eare, which cauſed much paine and anguiſh vnto her, ſhee crying and pointing to the ſaid pinne, but they could not pluck it forth with their fingers, and were forced to haue litle pincers to draw it forth by maine ſtrength.

*Belzebub* being adiured to tell what his purpoſe was in bringing the ſaid pinne thither. Hee anſwered, I haue taken the ſame from vnder the heart of the Magician, and it was put there to ſhut vp his heart and make it obſtinate, for it is charmed and inchanted. And I haue put it into the eare of this Dragon [b] *Tharaſque* (for ſo he

[b] *Tharaſque* is a monſterous Dragon that deuoured men at *Tharaſcon* in Prouince, and afterwards was ſlaine by S. *Martha*.

he called *Magdalene*) to hinder her from hearing the word of God, and all wholeſome inſtructions.

*The Acts of the third of Aprill being Sunday and Eaſter-day.*

VPon Eaſter day, *Belzebub* at the time of Maſſe did in a reſtleſſe manner vex and torment himſelfe, caſting himſelfe on the ground crying and offering to goe out of the Chapel, and at the laſt hee ſlipped out indeed. That night at ſupper *Belzebub* did nothing but grumble, and father *Francis Billet* ſaid vnto him, Why doeſt thou ſnarle thus? Canſt thou not let the poore woman ſuppe in quyet? Then hee anſwered, I haue a ſecret to tell thee whether I will, or no. In the morning when I did ſo turmoyle my ſelfe at Maſſe, the reaſon was, becauſe that *Fortitude* did lay his command vpon mee, offering to force mee to take off my markes from *Magdalene*, which I was conſtrained to doe preſently after the Communion. Queſtion her, whether ſhee did not ſuffer great anguiſh and paine in euery part about her, vpon which theſe markes were branded, when I tooke them off from her: which the woman confeſſed, but did not then know any reaſon of the ſame: the places alſo where theſe markes remained were ſearched, which then had ſenſe and feeling, and were able then to yeeld bloode, whereas before they were deaded vp and made inſenſible, and not a drop of blood would fall from them, but would rattle and make a noiſe like parchment, when it is pierced with a knife.

*Magdalene* further ſaid, ſince my converſion I was much agreeued with my ſelfe to haue the Diuels marks ſtill ſtamped vpon mee, but I dared not to pray vnto God for the aboliſhment of them, although hee then knew, and hath ſince granted my deſire.

*Belzebub* being againe adiured did deliuer, that *Fortitude* had reuealed vnto him, that this was obtayned by

(O notable Miracle being performed vpon the bleſſed day of Eaſter at the time of holy Maſſe, & by the vertue of the worthy receauing of the body of Chriſt Ieſus: all being wrought by the power of God, who is alone able to enliuen that which is dead, the Diuel hauing no power to quicken the leaſt branch of a tree, after it is once withered vp and dryed. Thus doth God by his bounty and Omnipotency take from vs the ſtampe of the Diuel, which is ſin, & in ſtead thereof ſetteth vpon vs the ſeale of his grace by quickning & putting life into our ſoules. Theſe are notable hanſels and tokens of Eaſter day.

by the prayers of the bleſſed Virgin. S. *Iohn Baptiſt*, S. *Michael*. S. *Peter* and S. *Paul*, and they that did execute this commandement were *Fortitude* and *Cleare-ſight*. He further ſaid, that God had extended this ſingular fauour towards her, to take away the opinion of ſome, who conceaued that *Magdalene* was not yet thorowly conuerted, and to giue aſſurance vnto her that ſhe was no longer in the Diuels clawes, that ſo ſhe might with courage and reſolution perſiſt in that, which was ſo well begunne.

*The Acts of Eaſter-Monday being the 4. of Aprill.*

AT the morning exorciſmes the Chapel was locked vp by reaſon of the preaſe of people that flocked thither. And Frier *Anthony Boilletot* the companion of father *Michaelis* comming towards the Chapel, *Belzebub* cryed, Open the doore, for behold *Tony* would come in (for ſo he called the ſaid father after the rude manner of the peſants in the countrey of Prouince) and iuſt as he ſaid, ſo it was. And there being put vnto his back *de ligno crucis*, *Belzebub* cryed out and ſaid, I doe wonderfully feare and tremble at this, and being adiured to tell why, hee ſaid, It was part of the wood that touched the back of Chriſt Ieſus.

[k] For *Antony* they ſay *Tony*.

*The Acts of Eaſter-Tewſday being the 5. of Aprill.*

MOnſieur *Garandean* Vicar generall died this day in the morning, and *Belzebub* whileſt Maſſe was ſaying, ſpake aloud theſe words, *Garandean* is dead: I was at his death to try whether I could gaine him, and laboured to ſtagger his faith, but I could doe no good vpon him: he is now in the hands of the Almighty. A good honeſt woman who was there preſent, hauing heard what hee had ſpoken, ſaid, I make no doubt but he is now in Paradiſe: where-unto the Diuell ſaid, Soft

and

[1] Meaning that men doe not goe ſo preſently to Paradiſe.

[1] and faire, ſoft and faire. It is to be remembred that all this while *Magdalene* was racked and exceedinglie tormented.

*The Acts of Wedneſday being the 6. of April.*

AS the Father who was Gardian of the Capuchins was ſearching after a marke in one of *Magdalenes* feete, *Belzebub* gaue him a box on the eare, where-upon being exorciſed and adiured, he was conſtrained with great ſubmiſſion and ſorrow to aske him forgiueneſſe.

At the euening Exorciſme *Belzebub* ſaid, that on Eaſter day at 4. of the clock in the morning, hee went to hell to craue counſell of *Lucifer*, what hee ſhould doe with *Lewes*, who already began to ſhake and proove irreſolute: he told him that he was to perſwade *Lewes* to recant, that ſo hee might haue his life ſaued, otherwiſe he was but a dead man, and bid him ſit vpon his tongue and ſpeake for him, becauſe (ſaid he) he is a very dotterell (which is a fooliſh kinde of bird) ſtopping and ſtammering at euery word. But in other things *Belzebub* was to make him as meeke as a lambe, that men might haue a good opinion of him.

*The Acts of Thurſday being the 7. of April.*

FAther *Romillon* was of opinion, that it was fit to cut cloſe *Magdalens* haire, becauſe ſhee tooke ſuch delight in the yellow and golden colour of the ſame. Whereat *Belzebub* was exceeding angry, and tormented her without intermiſſion all the time of the Exorciſmes, making her to plunge with her head downe to the ground, and by a continuall forced motion to bow it arch-wiſe, ſometimes forward and ſome-times backward, and conſtrained her to beate her face with her fiſt ſaying, I will teach thee to cut thy haire, for if I looſe this

this hold, where ſhall I next betake my ſelfe?

The next enſueing time about midnight, the Diuels did forceably cauſe her to tumble and leape, that ſo they might get her out of the chamber, where they that watched with her, did lye: but it was perceaued by father *Francis Billet*, who cauſed her to returne. Yet when he was departed to take his reſt, the Diuels would haue caryed her through the chimney, and ſhee was found with her head againſt the wall of the chimney, as though ſhee had beene by violence lifted vp thither. But *Fortitudo* her good Angell did withſtand theſe their attempts.

*The Acts of the 8. and 9. of April, being Fryday and Saturday.*

EVet ſince good Fryday the Diuels did torture *Magdalene* beyond ordinary, becauſe that day about noone, the Synagogue that was held at *Marſeille* had decreed, that ſhe ſhould dy through the vnſufferablenes of her torments. And that this was true, *Belzebub* tooke his oath with all the circumſtances and ceremonies belonging there-vnto, and without reſeruation of any malicious meaning what-ſo-euer, as experience it ſelfe hath ſince declared. For at the beginning of dinner they tortured her halfe an houre, and ſo againe at the end of dinner; and in the middle they did euer diſquiet her with continuall plunges of her head towards the ground. And at ſupper they tortured her after the ſame manner for the ſpace of an houre, wreathing her armes and leggs backward, and making a generall diſlocation of all the parts of her body: they did alſo make her bones to crack and clatter one againſt the other, and did diſplace her bowels and turned them topſie turuy (as ſhe her ſelfe afterwards reported) ſo that the ſound of theſe vnnaturall motions was eaſily heard. When theſe tortures were ended, then did they caſt her into a

dead ſleepe or lethargie, ſo that ſhee ſeemed ſtark dead: and when ſhe came to her ſelfe, and for obedience ſake offered to eate her ſupper, they cauſed theſe ſtrange motions of her head towards the ground to bee put in practiſe as before. The ſame was likewiſe done after the two Exorciſmes every day, making her to caſt her head towards the ground forward and backward, with which violent agitations, her face became as read as a coale of fire. In this faſhion continued theſe torments till our departure from *Aix*, which was the fiue and twentieth of Aprill.

On Saturday the ninth of Aprill, they cauſed her iawes to wag by extraordinary and vnnaturall motions, as *Monſieur Fontaine*, a learned and skilfull Phyſitian, who was there preſent did obſerue. The ſame day *Belzebub* at the Exorciſmes tooke his oath that he and his companions were to bee conſtrained to yſſue forth as ſoone as ouer the ſchedules were deliuered.

The ſame day the Lo. Arch-biſhop of *Aix* his Almner did bring a certaine inſtrument of glaſſe made triangle wiſe, and none of the aſſembly did vnderſtand for what purpoſe that inſtrument ſerued.

Where-upon *Belzebub* being asked what it was, he readily made anſwere, It is an optick glaſſe to make a man ſee that which is not: which ſaying of his was found agreeable vnto truth, for it cauſed men to ſee Woods, Caſtels and Arches in the aire of all manner of colours and other things of the like nature.

*The Acts of the* 10. *of Aprill being Sunday.*

*Belzebub* did take on and yell very hideouſly at theſe Exorciſmes, and being adiured to tell the reaſon thereof, he ſaid, *Fortitudo* and *Cleare-ſight* doe beat me by the power of the praiers of your Lady *Mary*, becauſe, hauing had warning from God not to touch *Magdalene* the night paſt, I plucked three haires from her

her head, which shee had diuers times refused to giue me. My purpose heerein was to lead her on to desperation, and to perswade her, that God had abandoned her since he suffered me to haue power ouer her. They did also beat mee, because I would not suffer her last night to take her refection, that I might weary the patience of the Fathers which gouerned her, and to at last get the vpper hand of them. Being charged to returne those three haires, he answered, I can not doe it, for I haue giuen them vnto Magicians to make a charme thereof, which for some malicious purpose is already cast against the Exorcists.

*The Acts of the* 11. 12. 13. 14. 15. *and* 16. *of April, till the* 17. *and* 18. *day being Sunday and Monday.*

THe said torments did still continue on, at dinners and suppers daily increasing more and more, which made the poore woman to cry so loud, that her voyce was heard a great way off, and did affright those that heard the same. *Belzebub* also vexed her inwardly by strong batteries and temptations of dispaire (as shee her selfe reported vnto vs) suggesting vnto her that she had neuer made a perfect confession, or that her confessions were spyced and intermingled with much hypocrisie and dissemblance, egging her on to cast her selfe out at the window as shee stood there, or to stabb her selfe with a knife when she was alone. The night before he would haue had her burne her selfe, and when shee would not consent vnto it, hee cast her against the fire, where shee was found lying in a sound with her head close against the fire.

Euer at the Exorcismes the gestures and torments did continue, but as soone as she had receaued the blessed Sacrament these motions and gestures did forthwith cease to the admiration of all men. Vpon Fryday

he tortured her in the Chapel it ſelfe, but when the bleſſed Sacrament was preſented vnto her, and vpon the receauing of the ſame, the wicked ſpirits did preſently leaue her. At which tyme Monſieur *d'Opede* one of the Kings Counſellors, and three gentle-men Heretickes, together with many Catholicks were there preſent.

Vpon Saturday, Sunday, Monday, Teweſday, and Wedneſday ſhee was tortured [m] foure ſeuerall tymes with ſtrong and extreame torments, as well in the chapel as in her chamber.

*The Acts of the* 18. *of April being Monday.*

THere was a certaine young man of the age of two and twenty yeares, being a natiue of the citty of *Geneua* called *Dauid Meyrot*, the ſonne of *Peter* and *Suſan Manteliere*, who preſented himſelfe before father *Michaelis* as Inquiſitor of the faith, that he might be receaued into the boſome of the Church. As hee came into the Chapel, the Diuell ſaid vnto him, beware how thou be conuerted, ſtick cloſe to thy Religion, and leaue me not, for thou art of our ſide: this language did occaſion in him a more ſetled confirmation to returne vnto the Church, then before, becauſe ſhee had neuer ſeene him, neither did ſhe know the cauſe of his comming. Being vpon his knees before father *Michaelis*, he was asked whether he did abiure and renounce with all his heart, and as long as hee ſhould liue the Hereſies of *Luther*, *Caluin*, and all other Hereticks, the Diuel cryed, O, not for ſo long a time. And as the ſaid father continued on to aske him whether hee beleeued the Catholick, Apoſtolick, and Romane Church, the Diuel cried, *Do not ſay the Romane Church*: and being full of fretting and fuming at what was done, hee violently would pluck her by the haire, whileſt the man was making his recantation. When he had made profeſſion

[m] Obſerue heere good Chriſtian, by theſe forepaſſed euents, and by thoſe accidents that doe now happen, & ſhall hereafter follow, what extraordinary torments God by his iuſt iudgments impoſeth vpon thoſe that haue tranſgreſſed againſt him. For whē he would ſeate this diſtreſſed ſinner in the ſtate of grace, he loaded her patience with many paines that did draw neer vnto the torments of hell, and that by the miniſtery of her cruell enemies the Diuels, and without compaſſion vnto the outward man, *Secundum menſuram delicti, &c.*

feſſion of his faith, Monſieur *Merindol* a Phyſitian and the Kings Profeſſor, for the ioy hee tooke of the gaining in this new conuert, prayed vnto God to ſend him his grace to liue and dye in this faith. Whereupon the Diuell roſe vp in a great furie and cried, *Merindol*, if I come at thee I will miſchiefe thee; and ſo running towards him, he was held in by thoſe that were preſent, which might be ſome tenne in number. Then ſaid the Diuell, if *Belzebub* were heere hee would crie and bee more outragiouſlie furious then I am. Being asked where *Belzebub* was, hee anſwered; He is gone foorth in a great chafe at the time of the Exorciſme, becauſe ſhe that is poſſeſſed was commanded to pricke his name with a pinne, and in contempt to tread it vnder her foote: which diſgrace *Belzebub* could in no wiſe endure. *Belias* alſo is iſſued foorth, fearing leſt hee might be ſo ſerued alſo, becauſe his name was knowne.

*The Acts of the 19. of Aprill being Tueſday.*

AT theſe Exorciſmes the Diuell brought vp a new faſhion of torments, making *Magdalene* to leape when ſhe was vpon her knees, and as ſhe was kneeling he cauſed her to giue great iumpes, ſo that ſhe broke the ſtoole which was vnder her knees, although they had laid two cloakes vpon the ſame. His meaning was to haue broken her legges, as he afterwards declared: for *Lucifer* did euer feede them with new experiments.

*The Acts of the 20. of Aprill being Wedneſday.*

BElzebub being asked and adiured to tell whether *Magdalene* were truly conuerted, or no, (for ſome made a doubt thereof) hee anſwered that ſhe was, and that *Verrine* and he did iumpe and agree in this: You

may easily beleeue it (said he) since by the commandement of God I haue taken away those markes that were vpon her, which is a great miracle, and an infallible argument of her conuersion.

Being adiured to tell whether the Magician were conuerted, or no, he answered: Not very soundly.

Being adiured to tell whether he would surrender vp the scheduls, or no, he said: Yesterday by reason of an act of humilitie and obedience that *Magdalene* had performed, *Fortitudo* did aduertise me from God, that if the Magician were conuerted hee should surrender them himselfe: if not, then *Belzebub* should bee constrained to present them openly in the face of the Court both Ecclesiasticall and Ciuill, and then all Charmes and possessions should haue an end. Then they applied a Relique vnto the backe of *Magdalene*, whereupon hee cried; Take her away from me, for she is an enemie vnto the Synagogue. Being adiured to explaine the meaning hereof, hee answered. The Synagogue hath three great enemies, *Magdalene*, for her repentance, *Catherine* of *Sienna*, for her charitie towards her neighbours, and *Catherine* of *Boulongne*, for her puritie and great humilitie. And the Reliques doe belong vnto this last.

## *The Acts of the 21. of April being Thursday.*

VPon this day *Magdalene* was seuen sundrie times tormented very cruelly both in the Chapell and in her chamber: and at supper time she had some rest. But presently after supper *Leuiathan* came and said: *Belzebub* and I cannot be here, for we are busied at the prison. Then he said, Mistresse, since you haue not been made much of all supper time, we will now bestow the sack vpon you: and incontinently foure Diuels, who she visibly saw, did giue her the racke for the space of three quarters of an houre, after such a cruell manner, that three

three men, who kept her from falling, were all in a bath with ſweating and labouring about her, ſo that they could endure the toyle thereof no longer. That which moſt diſquieted her (as ſhe afterward told vs) was the [a] vehement temptations wherewith they did inwardly aſſault her, which alwaies happened when ſhe was not corporally tormented: ſo that ſhe was vnceſſantly aſſaulted either within or without.

[a] It is a great light of God when corporal torments are not ſo much eſteemed as internall temptations.

*The Acts of the 22. of Aprill being Friday.*

AFter dinner there was an aſſembly held to proceed legally againſt *Belzebub*, and to commaund him and his companions to auoid, or elſe to giue in the reaſons of their refuſals. But as this decree was ready to be pronounced, *Belzebub* came foorth of the body and fled away (as he had oftentimes formerly done at theſe aſſemblies) for he would not anſwere but hid himſelfe, and ſeldome cauſed thoſe accuſtomed motions in her braine, but rather for the moſt part abſented himſelfe from thence altogether: and when ſhe made ſignes that hee was there, hee would preſently thereupon depart from her. In this aſſemblie was Monſieur *Ioſeph Pelicot*, Prouoſt of the Cathedrall Church of S. *Sauiour* at *Aix*, Vicar generall in the Archbiſhoprick of *Aix*, and in this buſineſſe Vicar ſurrogate to the Biſhop of *Marſeille*, becauſe the priſoner was a Prieſt belonging vnto that Sea. There was alſo father *Michaelis* as Inquiſitor of the faith, father *Laurence* Prouincial of the Capuchins, father *Celſus* Gardian of the Couent of the Capuchins at *Aix* with his companion; father *Iohn la Tour*, Correctot of Minime Friers at *Aix*, who had been imploied to heare the priſoners confeſſion, and to labour as much as poſſibly he could his conuerſion; father *Iohn Francis* a Minime Frier, who did exorciſe in this aſſemblie; father *Romillon*, Superiour of the Prieſts of the Doctrine;

father *Francis Billet* Prieſt of the ſaid Doctrine, the ordinarie Confeſſor and Exorciſt of this woman that was poſſeſſed; Maſter *Maiſtredy*, Almner to the Archbiſhop of *Aix*; Maſter *Lewes Frank*, Sexton of S. *Sauiour*; father *Francis Domptius*, Doctor in Diuinitie of the Order of preaching Friers, with father *Anthony Boiletot* of the ſame Order. *Lonyſe* being brought before them, *Verrine* in the Exorciſme was asked where *Belzebub* was; he anſwered, that he ſtood cloſe to *Lewes Gaufridy* his right eare, who was there preſent. Father *Iohn Francis* being exorciſing, commanded *Verrine* to declare by externall and viſible geſtures the manner of the Seraphins adoration of God, who anſwered; How is it poſſible for me to ſhew it, for they haue no bodies? Being againe commanded vnto it, hee forcibly ſtretched foorth both his armes, and moued with them as birds vſe to wag their wings when they flie, making expreſſion by ſundrie geſtures of ſome great and inward affection, as one that did mightily long for ſomething: in which action he bore himſelfe ſtrait and ſtedie.

Being commanded to reueale the adoration vſed by Cherubins, he ſtretched out his armes as before, but not with ſo great vehemencie. Being commanded to ſhew the adoration vſed by Thrones, hee caſt himſelfe with incredible ſwiftnes flat vpon the ground, and ſtretched out his armes as wide as poſſibly he could.

### *The Acts of the 23. of Aprill being Saturday.*

VPon this day the Maſſes which were celebrated thorow the whole citie of *Aix*, for the conuerſion of the Magician, were ended: for Monſieur *Pelicot*, Prouoſt and Vicar generall aforeſaid, had commanded thorowall the Pariſh Churches, Priories and other like places of Religion in the citie of *Aix*, that vpon the Thurſday all the Prieſts ſhould ſing the Holy Ghoſt,

vpon

vpon the Friday halfe the Prieſts ſhould ſing the Conuerſion of S. *Paul*, and the other halfe the Conuerſion of S. *Magdalene*: vpon the Saturday all ſhould ſing the Hymne of our Ladie: by the power and efficacie of all which, and through Gods aſſiſtance, *Lewes Gaufridy* the Magician was found in better caſe touching his conuerſion.

The Monday following being the 25. of Aprill, father *Michaelis* departed from *Aix* with the reſt of his companions, hauing receiued directions from the moſt reuerend the Generall of his Order, to be preſent at the publike Synod held at *Paris* the feaſt of Penteceſt then next enſuing. Whither being come, hee receiued aduertiſement, that the ſaid priſoner was burned at *Aix* the laſt day of Aprill by vertue of the Arreſt, which was pronounced againſt him. The tenour whereof heere enſueth.

THE

# THE ARREST OF THE COVRT OF PARLIAMENT of *Prouence*, giuing sentence of death against Master *Lewes Gaufridy*.

IT hath pleased the Court to examine and search into the criminall processe and other proceedings, made by the authoritie of the said Court, at the instance and procurement of the Kings Attorney Generall Complainant, in the case & crime of Rape, Seducement, Blasphemie, Magick, Witchcraft, and the like abominations, against Master *Lewes Gaufridy*, originally descended from *Beauvezer les Colmars*, Priest, and beneficed in the Church of *Accoules* in the Citie of *Marseille*, defendant and prisoner in the prison that belongeth vnto the Palace.

The verball processe of the proofes and arguments is, that *Magdalene* of *Demandolx*, otherwise of *Palud*, one of the Sisters of the Companie of S *Vrsula*, was possessed, and held to be really possessed by wicked spirits, that were knowne and obserued to haue remained within her at S. *Baume*, from the first of Ianuary last past till the fifth of February, by Frier *Sebastian Michaelis* Doctor of Diuinitie, Vicar generall of the reformed Congregation of preaching Friers, and Prior of the Couent Royal at S. *Maximin*: which attestation was formallie, and dulie confirmed by diuers other Fathers, bearing date the 20. of the said moneth.

The decree of the Court containing the granting out of a Commission to Master *Anthony Seguiran* Counsellor

ſellor in the ſaid Court, to take informations which might concerne the fact of the ſaid Accuſation, and to attach the ſaid *Gaufridy* and commit him to the priſon of the Palace: vpon the 19. of the ſaid moneth.

The Informations and Inquiſitions taken by the ſaid Commiſſarie, and the verball Proceſſe of the apprehenſion and commitment of the ſaid *Gaufridy*.

Another decree of the ſaid Court, which containeth a Commiſſion granted foorth vnto Maſter *Anthonie Thoron* a Counſellor likewiſe in the ſaid Court, to heare the ſaid *Magdalene* of *Pallud*, and to take particular information of the prooſes and principall allegations giuen in by the Atturney generall; and himſelfe, together with Monſieur *Garandeau* Vicar vnto the Archbiſhop of *Aix*, to indite the ſaid *Gaufridy*: vpon the 28. of the ſaid moneth.

The hearing, depoſition, and confeſſions of the ſaid *Magdalene* touching the ſaid rape, ſeducement, and ſubornation of her to practiſe thoſe impieties which belong to Magicke: as alſo touching the contract and promiſes made vnto the wicked Spirits, beſides many other abominations, mentioned in the verball Indictement of the 21. of the ſaid moneth.

Another Libell of Informations taken by the ſaid Commiſſarie the 23. of the ſaid moneth.

The atteſtation of Maſter *Anthonie Mérindol* Doctor of Phyſicke and the Kings Profeſſor in the Vniuerſitie of the citie of *Aix*, touching the ſtrange and extraordinarie geſtures and paſſages that happened vnto the perſon of the ſaid *Magdalene* of *Pallud* during the time that he had her in cure, and before the manifeſtation of her poſſeſſion: vpon the 24. of the ſaid moneth.

The report made by the appointment of the ſaid Commiſſaries, and giuen into the Court by Maſter *Iames Fontaine*, *Lewes Graſſy*, and the ſaid *Mérindol* Doctors and profeſſors of Phyſicke, and *Peter Boutemps* Surgeon

Surgeon and profeſt Anatomiſt in the ſaid Vniverſitie, touching the qualitie and nature of thoſe extraordinary motions, which at ſet times and pauſes did affect the head and braine of the ſaid *Magdalene* of *Palud*, and what might be the cauſe of them: as alſo touching the nature, cauſes, and reaſons of thoſe markes in her bodie, which made the place devoid of the ſenſe of feeling where they were, and which were alſo ſhewed by her: as alſo touching her virginitie and her being defloured: vpon the 26. and 27. of the ſaid moneth, and the 5. of March laſt paſt. The Interrogatories and Anſwers of the ſaid *Gaufridy* vpon the 26. of February, and the 4. of March laſt.

Another decree of the ſaid Court, that the ſaid Maſter *Anthony Thoron*, who was formerly deputed to be Commiſſarie, ſhould take the full view and information of the ſaid Inditement: vpon the 4. of March.

The verball Proceſſe of the confronting and perſonall conteſtation betweene the ſaid *Magdalene of Palud*, and *Gaufridy* above named: vpon the 5. of the ſaid moneth.

The report of the markes found vpon the body of the ſaid *Gaufridy*: following the inſtructions and directions of the ſaid *Magdalene*, vpon the 8 of the ſaid moneth of March.

The publication of the ſaid repost, with the confronting of him, with the ſaid Phyſitians and Surgeons, deputed and commanded thereunto by the ſaid Commiſſioners.

The re-examination and confronting of other witneſſes, vpon the 8. of March.

Another Libell of informations taken in the citie of *Marſeille*: vpon the fifth, ſixth, and ſeuenth of Aprill laſt paſt.

The hearing of Miſtris *Voiture de Courbier*, ſaid and pretended to have been bewitched by the ſaid *Gaufridy*, by reaſon of the craſineſſe and indiſpoſition of her vnder-

vnderſtanding, as alſo becauſe of her diſordinate and ſcandalous affection to the ſaid *Gaufridy*: vpon the ſixth of Aprill.

The ſecond Interrogatories made vnto the ſaid *Gaufridy* touching the truth of the ſaid Information, which contained his confeſſion, that hee had bewitched the ſaid *Villeure* by breathing vpon her: the twelfth and ſixteenth of the ſaid moneth of Aprill.

The verball Proceſſe of the voluntarie confeſſions made by the ſaid *Gaufridy*, touching other facts and crimes laid vnto his charge, the 14. and 15. of the ſaid moneth.

The retractations of the ſaid *Gaufridy*, the fifteenth day of Aprill aforeſaid, in the afternoone.

The letters of the Biſhop of *Marſeille* to Maſter *Ioſeph Pellicot*, Prouoſt of the Metropolitane Church of the citie of *Aix*, and alſo Vicar vnto the Arch-biſhop of *Aix*, that in his name, authoritie and place, he ſhould proceed iudicially againſt the ſaid *Gaufridy*, belonging vnto his Dioceſſe, in ſuch ample and full manner as the Biſhop himſelfe might doe if hee were there preſent in his owne perſon: vpon the 17. of the ſaid moneth.

The deputation of a Proctor made by the ſaid *Gaufridy* before the ſaid Prouoſt, who by vertue of the foreſaid letter was his Ordinary, that ſo proſecution might bee made for the reſtitution of thoſe Schedules, which are aboue mentioned, in the informations there contained.

The order of the ſaid Counſellor and Commiſſarie, and of the ſaid Maſter *Pellicot*, as well by vertue of his place of being Vicar to the ſaid Biſhop of *Marſeille*, as alſo by reaſon of his being Vicar vnto the Arch-biſhop of *Aix*: that the ſaid *Magdalene* of *Pallud* ſhould be re-examined concerning her allegations and depoſitions, and ſhould bee againe confronted with the ſaid *Gaufridy*.

Diuers

Diuers other new confeſſions made and reſpectiuely repeated by him the 22. and 23. of Aprill, conformable vnto the former.

Another report of the foreſaid Doctors of Phyſicke and Surgeons touching the aboliſhment and taking away of the markes of the ſaid *Magdalene* of *Palud*; with the re-eſtabliſhment and confirmation of the manner of them, laid open in the former report of the 23. of March. The verball proceſſe of the interruptions and extraordinarie accidents which happened vnto the ſaid *Magdalene* during the time of her confeſſion: the tortures and torments which ſhe ſuffered, and the words which proceeded from her: Beſides the matters contained in the Interrogatories and anſweres, the proofe and witneſſe of the aboliſhment of the markes, the re-eſtabliſhment and confirmation of the ſame, on Eaſter day, and the Feaſts following, during the celebration of the bleſſed Maſſe. The iudgement of theſe obiects, and the concluſions of the Kings Atturney generall thereupon: the day of hearing of the ſaid *Gaufridy* in the Chamber, and the report of the Commiſſarie deputed for the ſame.

Whereupon it was publiſhed: That the Court hath and doth declare the ſaid *Lewis Gaufridy* attainted, guiltie, and conuicted of the cafes and crimes aforeſaid, where with all he hath been burthened: and to make ſome amends and reparation for the ſame, the ſaid Court hath and doth condemne him to be deliuered vp into the hands of the Executioner for matters capitall, and to bee led thorow all the vſuall ſtreetes and quarters of the citie of *Aix*, and before the great gate of the Metropolitane Church of S. *Sauiour* to performe this penance, that is, to goe thither bare-headed, and bare-footed, with a like burning in his hand, and a rope about his necke, and vpon his knees to aske forgiuenes of God, the King, and Iuſtice. Which being performed he is to be brought to the place of Preaching

in

in the ſaid towne, and there to be burnt aliue in a pile of wood, (which ſhall be prepared for that purpoſe) vntill his bodie and bones be conſumed and turned to aſhes, which are alſo afterward to be ſcattered and caſt into the winde, and all his goods and euery parcell thereof to be ſeazed vpon and confiſcated to the King. And before he be executed, hee ſhall be tortured and put vpon the racke both after the ordinarie and extraordinarie manner, to force from his mouth the true detection of his complices.

Neuertheleſſe, before he haue the ſaid execution of death performed vpon him, hee ſhall be giuen vp into the hands of the Biſhop of *Marſeille*, his Dioceſan, or in his abſence, into the hands of any other Prelate of qualitie befitting the ſame, to be degraded from his Orders, according to the accuſtomed manner in ſuch caſes prouided.

*Giuen in the Parliament of Prouence reſiding at Aix, and publiſhed at the barre of Iuſtice, and to the ſaid* Gauſridy *in the Palace-priſon: who at the ſame time was put to the racke both after the vſuall, and extraordinarie manner, the Commiſſaries that were deputed vnto the ſame being there preſent. And about fiue of the clocke in the afternoone he was put to death, being firſt degraded by the L. Biſhop of Marſeille his Dioceſan in the Church of preaching Friers at Aix, in the preſence of the ſaid Commiſſaries, following the forme and tenour of this preſent Arreſt, the laſt of Aprill.* 1611.

Signed MALIVERNY.

IN the moneth of Iuly, father *Michaëlis* was aduertiſed by letters from father *Romillon*, and father *Francis Billet*, who had beene both Exorciſts vnto *Magdalen*, as alſo from the Gardian of the couent of Capuchin fathers at *Aix*, and of another of the Capuchins; wherein they declared diuerſe admirable occurrences, which by the permiſſion of God did befall *Louyſe* and *Magdalene*, ſince his departure from them. And alſo, that the very ſame day vpon which the Magician was burnt, ſiſter *Margaret Burle*, a very honeſt woman, and of the company of S. *Vrſula* was deliuered from three Diuels, and from the charmes which ſhe had in her body. After certaine dayes, there was another woman, and after her there was alſo another freed from the like ſlauery, who had been formerly poſſeſſed by the force of charmes and witch-craft. Moreouer, that two Diuels, to wit, *Greſil* and *Sonneillon* had quite left the body of *Louyſe*, ſo that there remained none behind but *Verrine*, who ſaid, that the end of the Hiſtory was not yet come. Alſo, that *Magdalene* had beene for many dayes together depriued of her ſight and hearing, and could not eate: neuertheleſſe, by reaſon of the good hap which againe befell vnto her on that * bleſſed feaſt of Whitſuntide, ſhee hath recouered all againe, and is moreouer deliuered of the Diuell *Aſmodeus* and two other Diuels, and that afterward ſhe was no more troubled with thoſe *Incubi* that were wont to haunt her: that *Belzebub* did ſtill poſſeſſe her, and had ſtrangely forced her tongue downe into her throat, tormenting her more and more with his accuſtomed rackings and tortures: that by reaſon of the letters which were written, ſhee was now deliuered from all her torments, and that ſhee held *Belzebub* bound and chained vp in her body by the permiſſion of God, and that when he would intreate her to giue him licence to goe forth of her body but for a quarter of an houre onely, that he might ſet ſome ſtay touching his Sabbaths and meetings,

* In like manner vpon the bleſſed feaſt of Eaſter, the markes of the Diuell were perfectly taken from her as the tokens and hanſell of her conuerſion.

tings, ſhe would by no meanes allow him ſo to doe.

It was further aduertiſed in theſe letters, that *Magdalene* had a viſion of the ſtate of *Lewes Gaufridy*, how he was continually tormented in hell, with more extremitie then euer was *Iudas*. And that this viſion was the cauſe that ſhee became an vnfeined penitentiary: for ſhee would goe along to the wood with the poore women of *Carpentras* (whether ſhe was fled) bare-footed, and would gather bundels of ſticks, and would ſell them in the market place, and would giue the money that did ariſe from hence vnto the poore, beſides that which ſhee daily ſent to bee giuen at the porch of the great Church. Moreouer, that ſhee made great reckoning of any act of humility and patience, and was afflicted and diſfauoured by thoſe that were nereſt of her blood, by reaſon that ſhee thus debaſed her ſelfe.

They farther aduertiſed, that *Verrine* began already to bewray the cõplices and aſſociats in Magick by their names and ſur-names: and amongſt others a woman called *Honoria* that was blind of both her eies, who being apprehended had the markes found vpon her, and was conuicted of witch-craft and ſo burnt, although ſhe died with great contrition and ſenſe of her ſinnes.

Let vs therefore pray vnto God, that all may redound to his glory, and the good of the Church, and to the vtter ruine and deſolation of the kingdome of Satan. Amen.

## THE CONCLVSION.

THe end and ſcope of this Hiſtory (which is the diſcouery of a Magician by the Deuell, and his execution which followed there-upon) doth cleerly demonſtrate the vndoubtable truth contained in the ſame, ſince there was nothing in the world more ſecret and incogitable then that the ſaid *Gaufridy* was a Magician: but